

Pl-7-17

A
COMMENTARY
Vpon the whole
OLD TESTAMENT,
Added to that of the same AUTHOR
upon the whole
NEW TESTAMENT
Published many years before, to make a
compleat Work upon the whole
BIBLE.

Wherein the divers Translations and Expositions,
Literall and Mysticall, of all the most Famous Commentators both
Ancient and Modern are propounded, examined, and judged of, for
the more full satisfaction of the Studious Reader in all things,
and many most genuine Notions inserted for Edification
in the grace of our Lord JESUS CHRIST.

A Work, the like unto which hath never yet been
published by any man, yet very necessary, not only for Students in
Divinity; but also for every Christian that loveth the
knowledge of divine things, or humane, whereof
this COMMENT is also full.

Consisting of IV Parts.

- I *Upon the Pentateuch, or five Books of Moses.*
- II *Upon the Historical part, from Joshua to Esther.*
- III *Upon Job, Psalms, Proverbs, Ecclesiastes, and
Solomons Song.*
- IV *Upon all the Prophets both great and small.*

By JOHN MAYER, Doctor of Divinity.

JOB 33. 23, 24.

*If there be a messenger with him, an interpreter, one of a thousand, to shew unto man his uprightness;
then he is gracious to him, & saith, Deliver him from going down to the pit, I have found a ransom.*

L O N D O N,

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V. 14.

Note.

Act. 5.
Josh. 7.
Cap. 6. 19.

V. 15.

Note.

V. 20.

Note.

V. 21, 22.

V. 30.

V. 35.
Math. 28. 20.
Isidor.

we used it not, remote from the city of those, that like moulcs are always delving in the earth through the worldliness of their mindes.

Whereas it is said vers. 14. of the Levites portion, *they shall not sell, nor alienate, nor exchange it, because it is holy to the Lord.* It is hereby shewed, that lands given to the ministers of Christ under the New Testament, may never be again taken away, or put to any other use, but to their maintenance for ever. Of the danger of taking any thing away, that hath been dedicated to God, see in the example of *Ananias and Sapphira*, and before of *Achan*, about the gold of *Jericho*, which was to come into the sanctuary; and if by the consent of Gods ministers themselves there may never be any such alienation, how shall they answer it, who against their consent, and to the immediate depriving of some of their livelihood dare lay violent hands hereupon?

For the breadth of 5000. left over against the 25000. of the holy portion, it shall be a prophane place. That is, of the 25000. reeds assigned to the city in length, but 5000. in breadth, for the building of the city and the suburbs, a square of 5000. shall be taken, upon which it shall stand, within the wals 4500. every way, and without 250. round about it. And thus 5000. being taken out of the length, there will remain 10000. eastward, and 10000. westward, which shall be for fields, for vines, olive-trees, and corn for the use of the city. Where the city is called the prophane place in none other sense, but as it was for common persons, and not ministers to dwell in, for the word readred *prophane*, signifieth indifferently prophane or common. But by the number of 5000. said to be prophane was shewed, that all things pertaining to the 5. senses are prophane or common, & therefore such as spiritual persons ought not to be taken with, to be hereby drawn in their affections from heavenly.

And they that serve the city, shall be out of all the tribes of *Israel*. That is, indifferently permitted to dwell there from all parts, so *Lyra*, or they shall bring from all parts provision to be spent there, as they did of old at their 3 festivals yearly.

All the holy oblation shall be four square with the possession of the city, 2500. and 25000. How the city and holy portion together made a square 25000. every way, may be made to appear thus, the priests portion in length 25000. the Levites lying along by that 25000. either 10000. broad, and the cities portion 25000. long, and 5000. broad, which breadths being all put together make just the square before spoken of. And a square God would have it, to shew 1. the durability thereof, as any thing made square standeth strongest, and 2. how firmly we should stand, that be the city, that is the Church of God, whatsoever contrary conditions we be cast into, as a dye that is square standeth, howsoever it be cast. 3. That all our dealings should be square, our deeds, words, thoughts, and outward shewes all answering to one another, when it is thus with us, we are the holy portion, otherwise not, but unholy and unclean.

Here (after the Levites and cities portion, being a square altogether intimating in the quadrature before spoken of, that ministers and common people are all alike) a repetition is made also of the princes part, to shew next unto what tribes it should lye on the one side of the portion before spoken of and the other, viz. by *Judah* on this side, and *Benjamin* on that, therefore as it was ended with *Judahs* portion in speaking of the 7. former tribes, so it is begun with *Benjamins*, vers. 23. in speaking of the five.

And these are the goings out of the city on the north side 4500. measures. That is, the city being square the north side being 4500. had 3 gates to go out at, so likewise the south, the east and the west, 12. in all according to the number of the tribes of *Israel*, as hath been before said, the whole compasse of the city being thus found to be 18000 and the name of the city shall be from that day, *The Lord is there*. The name implying his ever-lasting being with his Church, as he saith, *Loe I am with you to the end of the world*. The gates to goe out at set forth mens divers goings out or departures out of this life, some having a sharp passage as it were northward, some more comfortable southward, some in a sense of the light of Gods favour eastward, some in darknesse westward. DANIEL.

DANIEL:

The Preface:



THE prophesie of *Daniel*, hath bene much impugned of old, and stiffly denied by many to be Canonically Scripture. 1. By *Porphyrus* the Disciple of *Plotinus*, who said, that this Book was not written by the Prophet *Daniel*, but by some other man in his name, & that not till the time of *Antiochus Epiphanes*, that persecuting tyrant, who reigned over *Syria*, & compelled many by punishments to forsake the Law of God. Then saith he, was this Book written, not by any Prophetical spirit, but under a pretence of prophesying relating things done, in the time of the aforesaid *Antiochus*. And he saith further, that the Histories here written in the former 6 chapters were true, but from thence forth that which is written by way of prophesying came from a false and lying spirit. Thus that railer against the Christian religion, who wrote 15 Bookes against Christianity, and in the 10 Book thus against this Prophecy of *Daniel*. But that not *Daniel*, but hee was a notorious liar, appeareth from the time, when hee saith, that this book was written, viz. in the dayes of *Antiochus Epiphanes*. For *Iosephus* saith, that the Prophecy of *Daniel* was shewed to *Alexander the Great*, and therein that vision of the Goat, chap. 8. 5. representing him in his swift and speedy subduing of all Kingdomes and Nations, and betwixt *Alexander* and *Antiochus Epiphanes* were 140 years. Against this *Porphyrus* wrote *Theodoret* and *Jerome* relating these things touching him. 2. *Celsus* also impugned this book, as not being Canonically Scripture, against whom *Origen* wrote 8 Bookes. 3. Many Rabbins of the Jews have rejected it likewise as not Canonically, as *Polanus* saith, that he living sometime in *Moravia*, where he used the help of some Rabbins for the understanding of the Hebrew tongue, heard them say, that they acknowledged not *Daniel* to be authentical, and therefore seldome read it, especially because that chap. 9. the death and passion of the Messiah, and the time when, is so evidently forth. Therefore they read it not amongst the people, lest hereby they should be turned to Christ, finding out how they had been by them deceived. But the antienter Rabbins generally have acknowledged *Daniel* to be Canonically Scripture, as appeareth in their placing it in their *Binabathca* in *Perch Primo* amongst their *נביות* or *apocrypha* as *Polanus* saith. And therefore some of them have written Commentaries hereupon, as *Rabbi Solomon*, *Rabbi Levi*, *Ben David*, *Rabbi Abraham*, &c. and some have alleadged *Daniel* as authentical to confirm points of Faith, as *Rab Moscs Hadarjan* *Ben Jieskahj* in *Juo Perus*. *Super Gen. R. Abba fil. Cabena*. O o o And

Ioseph. antiq.
l. 11. c. 8.

Theodoret.
Hieron.
Origen.

Amandus
Polanus.

Math. 24. 25.

And Christ whose authority is above all others, speaketh of *Daniel* as a true Prophet of God, saying, *When yee see the abomination of desolation spoken of by Daniel the Prophet, &c.* and experience hath abundantly proved the same in the fulfilling of the things herein foretold touching the Persian, Grecian and Roman Monarchies. And hitherto of the authority of this Prophecy, now for the adjections to *Daniel*, if it be demanded whether they be Canonical Scripture also or no? *Jerome* resolveth us, saying, that they were by *Origen* and *Apollinaris*, who wrote against the blasphemous *Porphyrius*, counted but fables, and so he also calleth them, saying, that they were written by a certain Priest called *Daniel*, a familiar friend of *Nebuchadnezzar*, and are not in Hebrew, but in Greek onely, whereas all Canonical Scriptures were set forth in Hebrew, as the Holy tongue before the coming of Christ, and therefore although they and *Eusebius* adjoin them to *Daniel*, yet they do it not without markes in many places put to, to shew the uncertainty of the credit of many things therein, so likewise *Eusebius*; And whereas *Daniel* the authour of them, was a Priest, our *Daniel* was of the Kings seed; and touching all Apocryphals he speaks of them but as dirt in comparison of Canonical Scripture, in that saying of his, *grandis prudentie est aurum in luto quæritur*. But to returne to Canonical *Daniel*, he began to prophesie saith *Polanus*, one year after that *Ezekiel* began his Prophecies, which *Clem. Alex.* noteth to have beene Anno Mundi 3359. in which year also *Nahum* prophesied. The year following An. 3360. *Daniel* when he had learned the *Caldean* tongue, began to minister to King *Nebuchadnezzar*, and continued in the Prophetical Office 70 years. For the tongue wherein he writeth it is part Hebrew, and part *Caldee*. Hebr. chap. 1. and 2. to v. 4. thence forth *Caldee* to the end of chapter the seventh, from whence again to the end of the Prophecie he wrote in the Hebrew tongue.

Polanus,
Clemens Alex.
and. 590p.Huc. colin.
Chyren.

CHAP. I.

V. 1, 2.

2 King 23. 36.
2 Chron. 36.

HERE the Prophet beginneth first with the History of *Jehoiakims* being carried away captive by *Nebuchadnezzar* in the third year of his reign, of which see 2 King. 24. as the Prophets *Isaiah* and *Jeremiah* relate some histories in their Prophecies also. But betwixt the time here spoken of and there, is the difference of 8 years, for whereas here 3 years are spoken of, there it is 11. But this difference hath been by me already observed, 2 King. 24. and reconciled, *Jehoiakim* having reigned 3 years under *Nebuchadnezzar*, and then rebelling was taken by his Forces and bound to be carried into *Babylon*, and of this carrying away, when also the vessels of the Lords House were carried away, it is here spoken; as for the whole time of his reign being 8 years more, the Sacred History saith nothing, how after this he came to reign again, but because it is said, he certainly did, and that, as may be conceived by the favour of the King upon his faith given unto him, being released from his bands and sent home again, but after this, *Nebuchadnezzar* being again provoked sent and destroyed him, as may be gathered, 2 King. 24. 2. For of none other being bound to be carried into *Babylon* doe we read touching him, but only that third year, but when his reign ended the 11 year together with his life, it was by forces of *Caldees* and others coming against him, by whose hands he was slain and cast out of the gates of the city, as an Assie, according to Jer. 22. But hereby it appeareth that *Daniel*'s beginning to prophesie the next year after *Ezekiel*, as was noted in the Preface out of *Polanus*, was a mistaking, for so much as *Ezekiel* prophesied not till the fifth year of *Jehoiakims* captivity, which was 13 years after *Jehoiakims* carrying into *Babylon*, with whom *Daniel* and his fellows were carried away also, and therefore if he ministered to the King of *Babylon* one year after that, and then were the beginning of his prophesying, he began 12 years before *Ezekiel*. But to leave this as uncertain, it may suffice, that he prophesied at the same time with *Ezekiel*, and

and so either of them had the more comfort of one anothers assistance, and it he prophesied so long, as it seemeth that he did, because till the dayes of *Cyrus*, when the 70 yeares of captivity were ended, he is placed rightly next after *Ezekiel*, because he prophesied after him, especially in those things, wherein the greatest burthen of his Prophecie lyeth, chap. 7. 8. &c. to the end. And for his beginning to minister to the King, it was not, as the same Author hath it, one year after his coming into *Babylon*, but 3 as appeareth, vers. 5. Now for the occasion of *Daniel*'s coming first to be known to *Nebuchadnezzar* it was this. The King commanded *Ashpenaz*, the master of his Eunuchs to take some of the children of *Israel*, of the Kings seed, and the Princes, and to teach them the *Caldean* tongue, nourishing them up in the best manner at the Kings charge, till 3 years were expired, that then they might stand and minister before the King. Whereby it appears, that *Daniel* and his three fellows were either of the bloudroyall, or descended from Princes of *Judah*. That which was regarded in the choice of them, was the comeliness of their persons, and their understandings. For the language, which the King would have them taught, the *Caldean*. For the people thus called, *Polanus* saith, that they were the off-spring of *Arphaxad*, of whom also the *Hebrews* came, for *Arphaxad* begat *Shelach*, and *Shelach* *Heber*, of whom came the *Hebrews*. And *Abraham* was born in *Caldea*, so that it hereby appeareth to have been the country wherein *Hebers* posterity dwelt, and that the *Israelites* and *Caldeans* had one common Ancestour of whom they came; *Arphaxad*, and so their languages were near one to the other, the *Caldean* coming from the *Hebrew* as the fountain, and having the like characters, but not so pure as the *Hebrew*; yet some *Caldee* is more pure then other, as that used by *Daniel* and *Ezra*, from chap. 4. to the 7. then that which *Jonathan* and *Onkelus* wrote in their *Caldee* Paraphrases. The *Caldee* and *Syriack*, saith *Mercer*, are all one, but *Tremelius*, that there were some difference between the *Caldeans* when *Daniel* wrote, were the Inhabitants of *Babylon*; and some *Caldeans* there were specially so called for their skill in Astrology and great learning, as being the Philosophers of the *Affrians*, as *Strabo* saith, some having skill in calculating Nativities, and foretelling things to come by the stars, and some in Necromancy. Some, saith *Jerome*, hold that the *Hebrew* and *Caldean* tongues were both one; but this is confuted from hence, because if so, they should not have needed to be taught the *Caldean*, and some also say, that by their being put under the hand of the Master of the Eunuchs, it is implied that they were made Eunuchs, and so the Prophecie of *Ezra* to *Hezekiah* touching those that should come of him, was fulfilled, that they should be carried a way and be Eunuchs to the King of *Babylon*. Vers. 5. And the King appointed them a portion of his meat daily, and of the wine that hee dranke; which he did not for any favour, that hee bare to them, saith *Polanus*, more then to other Jews, who fared full hardly, but that being deliciously brought up they might bee by the pleasures of the Court fascinated so, as to prefer a *Caldean* life, and be willing, forgetting their own country and religion, to turn to their superstition. And therefore would have them thus fed and instructed a sufficient time, viz. three yeares, that they might afterwards stand before and minister to him, as other *Caldeans* and Astrologers did, and be set over the affaires of the kingdome, as the most able and expert of them were. Therefore most probably when hee took order, that they should be taught the *Caldean* tongue, he meant not onely the tongue, but the learning and skill of the *Caldeans* also. And to this end their names were changed from *Daniel*, *Ananias*, *Azarias* and *Misael*, to *Belsazzar*, *Shadrach*, *Mefschach*, and *Abednego*, that is, from names implying them to be the servants of God, to names derived from idols, they being thus, so far as in them lay, that made this change, dedicated to the service of the said idols and false gods of the *Babylonians*. For *Daniel* signifieth a judge of God; *Ananias*, the grace of God; *Azarias*, the help of God, and *Misael*, one that was of God, in every of these names there being the name of God, *יהו* or *מי*. But now contrariwise they had names from idols. *Daniel* from *Bel*, the great god of the *Babylonians*.

O o o 2

nians

V. 3.

V. 5.

Gen. 10. 2.

Gen. 11. 28.

Strabo Geog. 1.

Hieron.

Esa. 39. 7.

V. 5.

Polanus;

V. 6. 7.

niens, Belshazzar signifying Bels treasurer. Ananias from Anan signifying King; that is the Sun, which they worshipped as the King of the World. Shadrach being as much as the inspiration of the King. Mijael from Shachab, a goddesse of pleasure. Meshach being as much as who is Shachab, Mijael from Nega, the fire which was also worshipped as a god; and therefore Abednego was as much as the servant of the fire. Thus idolaters endeavour by all means to draw the people of God from his service to the service of idols, by carefully instructing them in their wayes, providing for their dainty and delicate keeping, and giving them names accordingly, and something like unto this did the Pharisees of old compassing Sea and Land to make one Protelyte. And therefore the carelesnesse of Christian people is hereby reprov'd, who have no care what names they give to children, but as their carnall phantasies lead them, and as for their education in godly learning it is set at six and seven, and this redounds to the great shame of this whole land, wherein no care hath been had of education of Papists children in the knowledge of the truth, although we have had them in our power above 80 years.

Note.

V. 9.

Polanus.

Dan. 1.4.

Luk. 16.
Eph. 3.8.
Eccl. 1.12.
Deut. 15.

Heb. 11.

Esa. 22.12, 13.

N. 19.

V. 9. But Daniel purposed in his heart, that he would not defile himself with the portion of the Kings meat. Here Daniel only is named, but the other three are also to be understood, they would none of them thus defile themselves. If it be demanded, how could they be defiled with his meat? Polanus answereth first because some of the meats used, and served unto his table were unclean, and so determined of by Gods Law. 2. Idols were praised therefore, as by whose benificence he enjoyed them, for so it is said touching Belshazzars feasting and drinking with his Princes and Concubines, that when they were thus doing, they praised their gods of silver and gold. And besides all this, the other Jews might have been hereby scandalized, if such men as they should have taken liberty against the Law of God in this kinde, the weak being incouraged by their example to doe likewise, and others brought to an ill opinion of them, that being fascinated by the pleasures of the Kings Court had bidden adieu to all piety. Lastly, such delicious fare hath power by pimpering the flesh to corrupt the minde, thus endangering men to be led more by the flesh than the spirit, as is noted in the rich man, that fared deliciously every day, he was a very belly-god and cared not for God, or the charge given by him to break his bread to the hungry, to give a portion to six and to seven, to give and lend to the poor and needy; whereunto we may adde, that the kings fare was too high for poore captives, who were in the afflicted estate of a people conquered by the enemy, and therefore had need forbear feasting to fast and feed themselves with the coarsest meat and slenderest diet, herein choosing rather, as Moses, to suffer affliction with their brethren the people of God, then to live in exesse and fulnesse, because at such times the Lord expects that we should thus humble our selves by abstinence, and reproveth it as a great sinne in those, that doe otherwise. According to this example, it is our duty 1. to avoid any thing, whereby our weak brethren may be scandalized, as 1. Cor. 14. 2. To take heed, that by things edible and potable, that be pleasant to the palate, we be not drawn away to sin hereby, as gluttons and drunkards, and such as dayly pamper the body are. 3. That no favour shewed us by great persons or names, whereby men are pleased to call us, implying, that we should be according to their hearts, who are wicked; prevail so far with us to make us such. 4. We learn that is is no part of felicity in respect of worldly things to have wherewithall, to eat and drink dayly of the belly, if we doe no unhappinesse to be fed poorly and meanelly, because the one commonly nourisheth the flesh, and makes it stronger to rebell against the spirit; for which it is said. Woe to them that are full now, the other is a means the more to subdue the flesh to the spirit. 5. That there ought to be in us a sympathizing with our brethren in distresse, not feasting when they are in adversity, because this is complained of Amos 6. 6. but shew, that we are one with them in spirit, by weeping with those that weepe, and abtaining with those that abtain.

Daniel

Daniel and his fellows, as they requested, eating pulse and none of the kings meat, and drinking none of his wine, at ten days end were fairer and fatter, then those that did, yea and intreating in understanding & learning above them all, in so much as that the King examining them, found them to excel herein all the Caldeans of the land, being ten times better than any of them. Whereby wee may see another benefit coming through Gods blessing upon an abstemious course of life, the lesse the belly is filled the more is the minde filled with understanding and wisdom, but the more it is forced with delicious meats and drinks, the more stupid and dull it is made in respect of Divine understanding: for now it is as Jerome saith, a fat belly but a lean minde; and therefore Daniel to understand divine things fasted long and prayed; and so did Ezra that perfect scribe, who was so prompt in the Law of God. Note also, that for the very body, God can by his blessing make such as be poorly fed as thriving, and to be in as good or better plight, then those that daily eat and drink of the best and fill their body. A little with Gods blessing satisfieth the godly, better then abundance worldlings, that every one having but necessary food and rayment may be content, and the lesse bodily food they have, the more fill his minde with heavenly contemplations, that neither the Devil nor World may prevail with him to steal or deceive to get for the body, but trusting in God, and working in his calling expect by him assuredly to be fed, as the children of Israel in the wilderness, & the followers of Christ in the Desert with 5 loaves and a few fishes, and the widow of Sarepta and her son with a very little meal and oil a long time. Jerome upon Daniels learning of the Caldee tongue, in-fereth that it is not unlawful to study any Art, to attain the knowledge even of those that are wicked, such as the Caldeans Philosophers were, so that it be to know the secrets thereof to confute them, not to practise any such unlawfull Arts. Whereas these four are said to have excelled all the Caldeans, it is to be understood in the knowledge of that which was by them professed, and their excellency lay further in this, that they knew by revelation from God what the Caldeans by study could not attain unto, so that their answers to the Kings demands gave him more satisfaction, when any that the wisest of the Caldeans could make. And hereby they came into greatest favour, being singularly chosen before others continually to minister to the King, as his Counsellours, which favour they obtained not through any good will, that Tyrant of himselfe bare unto them, but God inclining his heart thus to doe, as he had before inclined the heart of Melzar, so that they were in great grace with him. And thus he can doe by others, that be his faithfull servants, he can make his enemies his friends, as Nebuchadnezzar to Jeremias, and Gamaleel and Pliny the second to Christians in the time of Trajan the Emperour, who wrote for them, and obtained a cessation of their persecution, according to which be saith, that he will make peace for them with the beasts of the field, &c. For Daniels continuing to the first year of Cyrus, it is further verified, chap. 10. 1. yea and longer, to his third year, to the first of Cyrus is meant as long as the Caldean Monarchy stood all Evilmerodachs time, and all Belshazzars, whilst the poor Jews were held in misery, for their greater comfort. And after this hee prophesied still for their instruction in the divers mutations that should be in the world afterwards, and of their sufferings and deliverance as there is to be seen.

V. 15.

V. 17.

V. 20.

Note.

Pinguis venter,
macra mens.
Dan. 9.3.
Ezra 10.16.

1 Tim. 6. 6.

Psal. 37.7.
Ephel. 4.18.
Exod. 16.
Matth. 14.
Hieron.

V. 11.

Note.

Hos. 2.18.

CHAP. II.

IN this chapter wherein the dream of Nebuchadnezzar is set forth, Daniel first beginneth with the time, viz. in his second year, about which divers conjecture diversly, because he brought Daniel away captive from Judea, and three years were now expired since that time, in which Daniel and his three fellows were brought up in the learning of the Caldeans. Now if this were after these three years, how could it be in Nebuchadnezzars second year? Some

O o o 3

say

say, that another Nebuchadnezzar the son of Nebuchadnezzar the Great is here meant. But that this cannot stand appeareth, because there neither was any more Nebuchadnezzars, but one, neither could there be if the Prophecie of Jeremy be true, as none will deny. For he saith that the Lord had given the Nations to serve Nebuchadnezzar, and his son and his sons son, Jer. 27. but if there had been another son of his besides Evilmerodach, that had reigned after him, then the time of the Nations being kept under by that family had not been only in his, his sons and his Grandchilde Belshazzars time, but also of another son of whom it is no where written. Whereas some Historians mention two others Rebusar and Laborshardach, it is answered, that Evilmerodach was otherwise called by one of these names, and Belshazzar by the other, so Lyra; wherefore he contrariwise resolveth, that this was the second year of Nebuchadnezzar the Great, that is, of his Monarchy after Egypt subdued, and not from his first beginning to reign, which was certain years before that. And this hath ground in Josephus, who saith, that after his subduing of Egypt, one whole year being expired, he had this dream, and the time being thus understood agreeth best with the dream, wherein Nebuchadnezzar is said to be King of Kings, and that all were made to serve him, thus also the Rabbins of the Jews. Others say, that by the second year of Nebuchadnezzar here spoken of, the second after Daniels standing before him is meant, but what reason can be yeelded of this, I see not, wherefore I rest in that of Lyra. It is true, this could not be the second year of his reign reckoning from the first beginning thereof, not only for the reason already rendered, but also because if we omit the time, which passed before this his dreaming he had reigned now 37 years, 18 when Jerusalem was destroyed, 23. when he invaded and overcame Celsitis, the Ammonites and Moabites; the same year began the siege of Tyre, which continued 13 years, which being done he subdued Egypt, Anno 35 of his reign, being then the Monarch of the World, so Josephus; after this the second year he had this dream, that is An. 37. of his reign. Touching the dream that he had, it came from God, and God took away again from him all the remembrance of it, that he might hereby notifie himselfe to be the only true God, and Daniel to be his dear servant, who had so great a care to observe his Laws, howsoever he were tempted withall, that he might have been in his religion perverted and brought to be all one with the idolatrous Caldeans, who for this end were made his instructours, that we who read and know this might be likewise excited to stand fast against all temptations in sincere obedience to God, not doubting, but that so we shall be ingratiated with him, who is the most High, and hath all mens hearts in his hands to turn them to us at his pleasure, although by Nation and Religion aliens from us.

V. 2. Then the King commanded to call the Magicians, Astrologers, Sorcerers and Caldeans. Touching these four sorts, Jerome saith, that Magicians were such as otherwise were called Philosophers, who by great study attained to much knowledge in the secrets of Nature. But the word מַגִּיִּם rather signifieth such as used incantations, or charms, and the Astrologers were such as by study pryed into the influences of the starres, thereby to judge of things to come; the Sorcerers were such, as casting mists before mens eyes deceived their sight; the Caldeans differed not from Astrologers, but only in name. In all these as in Prophets heathen Kings had a great confidence; and upon every extraordinary occasion called them together to know such things, as they desired, and could not know by any other, but them only for their rare skill, as Pharaoh did formerly when Moses shewed signes, as God had commanded him. But for so much as Daniel and his three fellows were found by the King to be far more excellent then any of them, it chaper 1. 21. it may seeme strange, that they were not called amongst others, who one would think rather should have been preferred before them. It is answered, the King haply by this time had forgotten them, it being about 35 years betwixt the time of that speciall notice, that he took of them, and the time wherein the Caldeans were thus called together; or it may be conceived, that they being strangers, but the

other Natives, hee had not so much confidence in them, or lastly they being Jews, although very wise and learned, yet he thought that they did not, neither would practise those arts, because they were condemned by the Law of their God. Thus it may be conceived according to humane reason, but certainly it was Gods providence that secretly ruled in this matter, ordering it that, that Daniel should not be first sent for, because then the vanity of the Astrologians and Magicians would not have so much appeared, that men should not esteeme of them any more, as worthy to be sought to. And as the Divine Providence ordered it, so that he should not be first sent for, so that he should not be sent for amongst them, lest the revealing of these great secrets should be thought to have come from the Caldeans skill, as it would have been, if Daniel appearing amongst them had disclosed them.

Then they spake to him in Syriack. Here, as was said before, beginneth the Syriack or Caldee language used in this Book, being continued to the end of chap. 7. this being the occasion here, that Daniel leaving the Hebrew speaks in Syriack, and hereby it appears that these tongues were one, sometime called Syriack, sometime Caldean, because the Caldeans spake it, as well as the Syrians, and of both these places Abraham, of whom the Hebrews came, is said to have been of the Caldees, and touching Syria it is said, that he sent his servant to take a wife thence for his son Isaac of his Fathers house, and so the Hebrew, the Syriack, and Caldee tongues differed not much from one another.

And the decree went forth, that the wise men should be slain, vulg. and the wise men were slain, whereupon some think, that some of them were cut off, and this is favoured by the originall, and is not improbable, because they were worthy by the Law of God to dye, and in this whole matter the providence of God moderated for the taking away of such a wicked generation, although in Nebuchadnezzar, that did command this, it was extream tyranny, and unreasonable. And they sought Daniel and his fellows to put them to death also. Having begun to execute the Kings Decree upon some, because Daniel, Ananias, Azarias, and Misael were counted of that number, they were sought also to be slain. Yet Lyra and some others think, that none of them were slain, but that in saying, the Kings Decree went out and they were slain, it is meant onely that they were hereby adjudged to be slain, because it is said, vers. 24. Slay not the wise men, implying that it was not yet done, but it cannot hence be inferred, that none of them had suffered death already, but that some were not yet executed, whereof he and his fellowes were counted a part. For it cannot be conceived, that Daniel would have pleaded so to avert that danger from the Magicians, but chiefly herein respecting his own and his fellowes preservation, which could not have been, unless there had been a totall stay of the Decree, till hee had been before the King. If it shall seeme strange that Daniel and his fellows, who were at their first standing before the King so highly esteemed of, should now be adjudged pell-mell together with the Magi to destruction? it is to be thought that the King had by this time forgotten them, so many years being past, as was said before, since his so greatly magnifying of them for their super-excellent knowledge and understanding.

This secret hath not been revealed to me for any wisdom that I have more then any living, but for their sakes, that shall make knowne the interpretation to the King, the vulgar, that the interpretation might be made manifest to the King. But this cometh short of the words here used, and obscureth the sense, for it is על-דברת for the sake, these words of them being understood, and the word גִּזְרֵינִי signifieth they shall make known, implying, that by the prayers of the faithfull of the Jewes hee attained to the revelation of these things and God had revealed them to him, that the king might be moved to exercise more clemency towards them being miserable captives in his land, by whose meanes he attained to the knowledge of that which hee so greatly desired. Thus holy Daniel shewed; that by this great gift of knowledge, that God had given him, he sought not his owne, but the glory of

V. 4.

Gen. 12.

Gen. 24.

V. 13.

Lyra.

V. 30.

Note.

V. 18.

V. 32.

V. 33.

V. 37. 38.

V. 39.

V. 40.

of God, by insinuating hereby the knowledge of his omniscience into the heart of the King, that he might esteem of and honour him, as the only true God, abhorring from henceforth from the service of any other god, and the good and alleviating of his Churches misery; which two we ought to make our ends of all the grace of illumination and sanctification, that we receive at all times, and not the setting up of our selves in estimation above others, as too many out of their vain-glory are ready to doe. Touching the scope of his dream Daniel tells him 1. in generall, that God had hereby shewed things to come to passe in the latter dayes, and left it should be understood of things to be done near the end of the world, and not of things already accomplished, he varieth the phrase and calleth them things to be done hereafter, *vers. 45.* Then in particular by the image which he saw, *the head wherof was of gold, the brest and arms of silver, the belly and thighs of brasce, the legs of iron, the feet part iron, and part clay,* hee shewed him four great Monarchies of the world, whereof one then was, that is, the *Babylonian*; 2. the *Persian* kingdome, that should next be somewhat inferiour to the *Babylonian*; 3. the *Grecian* ruling far and wide; 4. the same kingdome divided, and so although strong as iron, yet afterwards partly strong and partly weak, as consisting partly of iron, and partly of clay, and this was the kingdome of *Alexander the Great* divided betwixt the *Ptolemies* of *Egypt*, and the *Seleucidans* of *Syria*, for *Ptolemy* the sonne of *Lagus* tooke to him the kingdome of *Egypt*, *Seleucus* the son of *Nicanor*, the kingdome of *Syria* and *Babylon*. For the first of these kingdomes, I shall need to say no more: For the second of the *Persian*, it was set forth by the brest and armes of silver, because consisting of *Medes* and *Persians*, as two armes, and as inferiour to the first, as silver is to gold, not because the amplitude of the *Persian* Monarchy was not as great as that of the *Babylonians*, for it was greater by the accession of the *Medes* and *Persians* unto it. But the majesty of it was not so great, because it was never free from warren. For the third of *Alexander*, it is likened to brasce, which is baser then silver, because that although *Alexander* enlarged his Kingdome more then any Monarch before him, yet he was lesse durable, and so not comparable to gold or silver. For the fourth it is not agreed, that hereby the *Grecian* kingdome divided betwixt *Ptolemy* and *Seleucus* was set forth, but some hold, that the *Roman* Kingdome was by the iron legges represented, which stood as it were upon two legges, the East and the West, and before that upon two Consuls, and sometime upon two Tribunes of the people. And this Kingdome is set forth by iron breaking all things in pieces, because the strength of the *Romans* was incomparable, neither was any Nation ever able to stand against them, whilest they were rising to their height. But the feet consisted of clay as well as of iron, and so it was partly strong and partly weak by reason of the divers Kingdomes, which were in subjection to the *Romans*, and chiefe Masters of that Empire, *Cesar*, *Pompey*, *Anthony*, and *Lepidus*, of whom one was stronger, and another was weaker. And these by mingling the seed of men sometimes thought to strengthen themselves, as *Pompey* by marrying *Julia* the daughter of *Julius Cesar*, and *Anthony* *Octavia* the sister of *Octavius Cesar*, but no strengthening of the kingdome followed hereupon, but warres were fiercely made by these ambitious men, one fighting against another and destroying him. Thus *Jerome* and *Lysa*, and many others, but *Palamas* will have the divided *Grecian* kingdome under *Seleucus* and *Ptolemy* meant, and to prove this hee bringeth many arguments, which he thinketh unanswerable, but chiefly from chap. 7. 8. following in this Prophesie, wherewith if that which is here said, be compared, it cannot but be granted, that all things do so agree, as if spoken of one and the same thing; *Answe.* That of chap. 7. rather may be understood of the *Roman* Monarchy: and therefore it cannot be from thence concluded against it. For chap. 8. indeed, which plainly speaketh of the Monarchy of *Alexander* divided into foure, there a new thing is revealed, which it is not necessary to grant, that it was done before, although in part somewhat like unto it be prophesied of ch. 7. For his other arguments they

Hieron.
Lysa.
Palamas.

they are all coincident in one, *viz.* the King was desirous to know things touching his owne Kingdome, how it should afterwards be disposed of, and not of any other Kingdome so farre remote as that of the *Romans*, which was 12000 miles off, and *Daniel* saith, that God had accordingly made that known unto him: therefore it must needs follow, that what is here revealed concerned only that Kingdome being represented as one body consisting of head, brest, belly and legs, and not any other, which stood in no relation herunto. *Answe.* This argument indeed hath some probability in it, but when I looke at the words following, in the days of these Kingdoms God will set up a Kingdom, &c. I cannot see, how it can possibly be ever maintained, that the *Grecian* Kingdome divided can be the fourth kingdome here meant. For it sufficeth not to say, it is want, in the end of these Kingdoms, when as the words are plain, in the dayes of these Kings, whereas *Christ*, whose Kingdome is next spoken of, came not into the world, till after the *Egyptian* and *Affrian* subdued to the *Roman*, and that the *Roman* Monarchy was come to the full strength. Moreover for the fourth Kingdome here spoken of it stood not upon two legges, but upon four, as is expressly said, chap. 8. and it was no more one Kingdome standing upon two legs, when it was by the *Seleucidans* and *Ptolemies* brought to two, but two distinct Kingdomes. As from the argument brought from the Kings solicitude about his owne Kingdome onely, touching which satisfaction is here given, it is of no force, both because much of the prophesie tendeth to his resolution herein, and the fourth being understood of the *Roman* Kingdome, another thing altogether, divers therefrom is not hereby set forth, for his Kingdome came under this fourth kingdome also as well as other parts. And if when it is said, the Lord hath shewed thee things to come hereafter, it be taken to restrainedly, that none, but the kingdomes succeeding his in the parts, where he reigned, were meant, it will follow, that by the everlasting kingdome here lastly spoken of none other must be meant, but some fifth kingdome there set up also, to say nothing of the *Persian*, and *Grecian* kingdome; and how either of them was divers from his, and not raised meerey out of the *Babylonish*. To leave this therefore, as of which enough hath been already spoken; I will reflect again a little upon the Monarchy represented by the belly of brasce, of which I have not yet said enough. It was by brasce set forth, because brasce is a sounding metall; so the fame of *Alexander* for his speedy subduing of Countreys and Nations sounded all over the world, in so much as that at the very hearing of him they were terrified: and their armes then were brazen, not onely Trumpets, but Helmets, and Targets and Darts; as *Homer* sheweth, for there was yet little or no iron in use, and it is said, that *Combe* a Virgin in *Eubæa* first invented brasce vessels and armes, but this I can hardly subscribe to, because that near the time of the creation, *Tubal Cain* instructed Artificers in brasce and iron, and how to make instruments thereof. But it is probable as was said before, that brazen armes were most used in ancient times, and not iron, till the time of the *Romans* because of *Goliath* it is said, that his armes were of brasce. And besides the reason yeilded before of the *Persian* kingdome represented by silver, another may be given also, *viz.* that *Cyrus* abounded with silver, according to the prophesie of *Esaie*, saying, I have given thee the hid treasures of the earth, and *Pliny* saith of him, that having overcome *Asia*, he carried from thence 50000 talents of silver, and how greatly *Ahasuerus* a *Persian* king abounded in silver, may be seen by the story of his sumptuous feast, *Ester. 1.* And *Athenius* saith of *Xerxes*, that he had lying at the foot of his bed 18 millions of silver, and at his head 30 millions of gold; and *Strabo* saith when *Alexander* overcame *Darius* he found in his treasury 150 millions. As for the *Babylonian* kingdome represented by a golden head, it was not because *Nebuchadnezzar* had more gold then the *Persian*, but because he was notorious for carrying away the vessels of gold from the Temple at *Jerusalem*, and for images of gold, which the *Babylonians* set up, especially that great golden image, which he would have all men to worship; for which he is said to have had a cup of gold in his hand, wherewith he made all Nations drunken.

Gen. 4. 22.

Esa. 45.
Plin. lib. 33. 3.

Athenius. l. 12.

Jer. 51. 7.

Din 5.
Ovis. Meta-
no ph. 6. 1. Au-
rea prima fana
est a. 1. 9. 4. 4.
vindice nullo,
Sponte suo sine
lege fidem re-
dumque colebat
Agmina, subit
agmina proles,
Semina sum pri-
mum excauit
longe fultis ob-
ru- sunt. And
again, terra
post illam fue-
rit athena
proles, Savor
ingenit ex ad-
forida comp-
u- uita.
Lastly, de duo
est ultima for-
o, Proxima, rumpit
vena peioris in
avena omne
nefin.

Phil. 2. 6.

V. 35.

Luk. 3.

drunken, as spirituall Babylon, Revel. 14. And Belshazzar dranke at his feast in vessels of gold. Some yeeld another reason, because although the world was wicked in Nebuchadnezzars time, yet it was worse in the Persians, who were more infamous for delicious living, and the Grecians worse then they for cruelty, and so were the Romans for their great tyranny. Hence therefore came that saying: omnis etis avis seior, every age worse then that, which went before it, and the four ages commonly sung of by the Poets, the golden, the silver, the brazen, and the iron.

And in the dayes of these Kings shall the God of heaven set up a kingdom, that shall never be destroyed, and it shall not be left to another people, but it shall breake in pieces, and destroy all these kingdoms, and it shall stand for ever. vers 45. For so much as thou saunst, that the stone was cut out of the Mountaine without hands, &c. Here after the fourth before spoken of, a fifth kingdom is prophesied of which is the kingdom of Christ, as all both Jews and Christians agree, onely the Jews from hence gather that Christ is not yet come, because that when hee cometh, all earthly Monarchies shall be overthorne, whereas the Roman still standeth, although much shaken by the Goths and Vandals long ago, and impaired both by the Turkes in the East and other kingdoms falling from it in the West, but at the time, when we say, he came, viz. Augustus Caesar being Emperour, the Roman Monarchy stood most strongly, and long after till the time of Constantine the Great, which was 300 years after, and from thence forth, till the Turkes winning of Constantinople. But this is easily answered, it is not meant, that Christ at his coming should put downe all imperiall power, and Dominion himself reigning over all Nations after the manner of other worldly Emperours, but spirituallly all should be subdued unto him, hee being by them acknowledged their King and Messiah, and therefore doing homage unto him by bowing the knee, which was done, when Constantine after a long time of persecution in his Predecessours dayes, submitted himselfe and his crown unto him, idolatry being abandoned, for thus truly the stone brake all in pieces, the golden kingdom, that was, and the silver and brazen, and the iron then in being reduced to the likeness of dust and blowne away by the winde, so that no place thereof was more to be found, as was said before. Because there was no part of any of these Empires, that continued still idolatrous, but all were Christian, so that he, who should have looked for an idolatrous Monarchy now, could no where have found it. Only Mahomet, since the conversion of all Nations to the Faith, by the helpe of Sergius an apostate Monk about an. 600. since Christs Nativity, began to poyson a great part of the World with his Mahometan superstition, and growing great by many of his deceived followers he attained to a kingdom, and since enlarged it so greatly, that it is a Monarchy comparable to one of the old Monarchies before spoken of. And it is aptly said of these Monarchies when Christ came with his power by his Word and Spirit, that they were made like the chaffe blown away by the winde, because the chaffe of superstition, of which the Prophet Esay saith, what is the chaffe to the wheat, was now blown away, the kingdoms of the earth, as floores being purged, as John Baptist said, hee will thoroughly purge his floore and the chaffe hee will burn with unquenchable fire. For the time when this should be, it is said, in the dayes of these Kings, which was fulfilled accordingly, in that he came into the world, as was before said, when Augustus Caesar the mightiest of them and the most flourishing reigned. For his being compared to a stone, that is often done elsewhere by other Prophets also, David, Psal. 118. and Isaiah 28. 16. where see the reason for his being cut out of the mountaines without hands, this foreshewd his coming of the Virgin Mary, not being begotten by any man, but by the overshadowing of the Holy Ghost. And he is said to be a stone, but growth to a Mountaine filling the whole earth, to foreshew his small beginnings, from which he increased so greatly. For Christ was so little at the first, that hee was to most men contemptible, and hee became a King not by force of arms, for which it is also said, that he was hewed out without hands, whereas the

Kings

Kings before spoken of had their Monarchies hewed out for them by strong hands, and dint of the sword therein, yet hee increased more then any one of them reigning all over the earth, not onely over the bodies but the souls of men. And herein his kingdom excelleth all others, that it is everlasting, as

Ez. 9. 6.

Polanus. Pelanus hereupon makes a question, whether this stone growing to such a greatness, setteth forth Christ or his Church, for some he saith, restrain it to him, and some understand it of his Church, which is his kingdom, but he saith, that it is to be understood of both, as being inseparable, he the head, his faithfull people the body, hee the Corner stone of the foundation, they likewise some foundation stones, some other living stones built hereupon, and this is the best, he is the stone first cut out of the mountaines without hands, when he was born and lived privately 30 years, in all which time, although he were a king yet he had no kingdom, of which it is here spoken, in the dayes of these Kings God shall set up a kingdom. But beginning to declare himself, then his kingdom began by the accession of followers to him, and after his resurrection increased so much, as that it filled all places, when in all places there were believers, & they increased so greatly in number, as is shewed Act. 2. Act. 3. and 4. and in 60 years all over the earth, as is in Ecclesiastical history declared. Thus all kingdoms were broken in pieces at Christs first coming, but at his second coming they shall all quite vanish, and there be no more kings, nor kingdoms upon earth any more, the whole earth it selfe with the workes thereof being burnt up, and the whole fabrick of this visible world dissolved for ever, the kingdom of Christ onely standing, and being most glorious for ever and ever. From all which, note 1. that kingdoms of heathens are disposed of by the Divine providence, and it is not according to the will of man, that one gets the Monarchy of the World at one time, and another at another. 2. Every age is worse then other, as long as men are swayed by the corruption of nature, and so is every age of each man, the youth worse than the childhood, the ripe estate worse then the youth, and old age worst of all, but contrariwise in those that are by grace sanctified. 3. Great is the glory of worldly men, but it endureth onely for a short time, and then they are torn in pieces, and horribly destroyed, when as proceeding by degrees in wickedness their finnes become to the full, as the Amorites. 4. The kingdom of Christ little at the first, increaseth wonderfully, as the grain of Mustard seed, and shall finally bring under and annihilate all other kingdoms, that we may by faith expecting cleave fast to the truth, and so in Gods due time we shall see all such, as oppose it, whether Popish or Mahometan confounded, as the gold, silver, brasse, iron and clay. But this kingdom in one the onely glorious kingdom all over the world, so to continue for ever, to the beautifying of all the true members thereof.

Then King Nebuchadnezzar fell upon his face and worshipped Daniel, &c. Of Daniel denying to have this honour done unto him nothing is said, but it is implied, vers. 47. that he refused this honour, and bad him worship God, from whom this rare knowledge came, setting him forth unto him, as the onely true God knowing and foreknowing, and ruling over all things, because it is said, the King answered Daniel and said, Of a truth it is that your God is a God of gods, and Lord of lords, being as much in effect, as if it had been said, Daniel! refusing that honour, and instructing the King better touching God, whose wisdom it was and not his to reveal secrets, the king answered, as is here said. For Peter did so towards Cornelius worshipping him, and Paul and Barnabas towards the Barbarians worshipping them, therefore it is not to be doubted, but that Daniel being lead by the same holy spirit did likewise. And his former speeches, that hee had no more wisdom, then any other man to reveal such secrets, but that there was a God in heaven, that had revealed it, imply no less. Lastly, if hee should not have refused it, he should have sinned foully, as Herod, yea much more, and so have provoked God against him for accepting Divine honours offered unto him, and how farre he was from sinning in the least mat-

Polanus.

Ephes. 2. 20.
1 Pet. 2.

Note.

Gen. 15.

V. 46.

V. 47.

Aa. 15.

Note.
Matth. 5. 16.

V. 48-49.

Note.

Prov.

ters appears before, by his care of not being polluted by the Kings meat and drink. Wherefore let no man of what rare gifts soever in the exercising thereof seek himselfe, but Gods glory, according to that, *Let your light so shine before men, that they may see your good workes, and glorify your Father which is in Heaven.* And let no man by that which was done here to Daniel, or commanded to be done out of blindness justify the adoration of saints departed; but considering from time to time, what kinde of men they were, that offered this to any of Gods dearest servants, namely blinde and superstitious, for this reason abhor from doing the like for feare of becoming like them, when they think to expresse greatest devotion; being condemned for blinde superstition. For Nebuchadnezzars promoting of Daniel, v. 48. and his fellows at his request, 49. it was an example of gratitude set to all Kings and great persons towards such, as they finde to be in greatest grace with God, preferring them to places of most trust and concernment about them, and any wicked or vitious persons. And hereby we are taught to improve the favour, that we have at any time with secular Princes, to the helping up of holy men likewise for the weal publique, because *when the righteous are exalted the people rejoyce, as for whom it is the better, but the worse if the wicked rule.*

CHAP. III.

Lyra:

Note.

V. 9.
V. 27.
V. 29.

IN this chap. Nebuchadnezzar setteth up an image of gold 60 cubits high, and six cubits broad, commanding all men to worship it, which image saith Lyra was his own, he being by pride so far lifted up, that he would be worshipped as a God, setting up this his image to this end and purpose, as Caius Caligula a Roman Emperour did afterwards. Here is a strange alteration of a man, that upon so good ground a little before acknowledged one only true God, now to fall to this foul sinne of exalting himselfe as a God, but such is the fickleness and inconsistency of carnall men, one while being most godly, and soone after returning with the dogge to their own vomit, that their godlinesse is nothing worth, but like the morning dew, and as Herods reverencing of John, and soone after beheading him: that we may resolve upon constancy in that which is good, thus being fenced against all temptations to fall away herefrom to evil, and consequently into condemnation. This Nebuchadnezzar did out of his exceeding great pride for the amplitude of his Dominion, but it is probable that he had fetters on, viz. his Princes and Lords, who envied the Jew for the great favour and authority in which they were, but by this means they thought to work their destruction, as the following part of this history giveth us just occasion to conceive, and the great penalty threatened to those, that would not fall downe and worship this image. For there were none of the Nations under the Kings Dominion to be suspected for their standing out against this Decree, but the Jews onely, and their accusing of Shadrach, Meshach, and Abednego, and seeking to have them destroyed by the fiery furnace as was propounded evinceth the same, whereunto we may also adde, that the King called his Princes and Nobles together to see the miracle wrought for those three, and his Decree making after this, that none should speak evill of their God. For what else did this imply, but that they had before spoken spitefully both against their God and them, to stay them from doing which hereafter he would have them see this miracle.

If it be demanded, how it came to pass, that Daniel was not now brought in question as well also as his three fellows? It is answered, either because he late in the Kings gate, and so as being above all his Princes and Nobles, and as the Kings right hand, the Proclamation touched not him any more then the King himselfe, he most probably sitting with the King, as a spectator of that which was done; or by reason of his employments not to be spared to goe from the Kings gate and judging matters that came before him. And this I take to be the most probable, because if hee had been there with the king, he would

not certainly have held his peace, but have spoken against this grosse idolatry, and for his fellows in danger for not conforming thereunto. For the time when these things were done, some think it was long after his dream interpreted, but most probably it was the same yeare, the envy of other Princes of Babylon being so great at the preferment of Shadrach, Meshach, and Abednego, that they would not rest, but immediately seek to pull them downe by some device or other from the high places in which they were set, but with Daniel they medled not, as thinking him for the great grace, in which hee was with the King, to be above their reach. And if the dream were An. 37. of his reign, as was before said, it must needs be granted, that this idolatry was set up the same year, because that An. 38. his punishment for this his intolerable pride followed in driving him from amongst men to live in the fields with the beasts in the open air, and under no rooffe where men inhabited, as he was well worthy to be dealt withall, who being a man of most eminent place, ruling over men and beasts, could not be herewith content, but he would be a god, therefore he was thus made more base then any other man. And that this must needs be done An. 37. and so that punishment inflicted, An. 38. of his reign appeareth, because he was held in that brutish condition 7 yeares, and then restored again, and these being added to 38. amount to 45. soon after which he dyed. That this image was his own and not of any of the false gods, which he worshipped, is plain, because he did not worship it himselfe. 2. Because v. 12. it is distinguished from his gods in the accusation brought against Shadrach, Meshach, and Abednego. 3. Because it was long ago prophesied of, that he should take thus upon him as a God. And it may be, that he took an hint from his dream of an image, whereof he heard that he was the golden head, thus to represent himselfe to the people to be adored. So the wicked turn the Word of God made known unto them into an occasion of sinne, especially Magistrates hearing themselves called Gods they swell in pride, as if they were Gods indeed, and devalued above the condition of mortall men, expecting to be honoured accordingly, which proveth oft-times to be their overthrow, as is intimated, where they are called gods, it being added immediately, *ye shall dye like men*, for which the Lord gave a speciall charge to him, that should be set up for Kings, not to be lifted up in his heart above his brethren.

Shadrach, Meshach, and Abednego, the valiantest champions of God being cast into the fiery furnace, that was so extreame hot, were by and by seen walking in the said furnace, a fourth man being amongst them like the sonne of God. Whence Lyra noteth this to have been the second Vision Prophetically touching Christ, of which he maketh five in all the Histories from ch. 2. to chap. 6. 1. The vision of the stone cut out of the mountaine without hands, of which chap. 2. 2. Of one like the Son of God in the fiery furnace, in this place setting forth the sufferings and burnings of his faithfull servants that should be in the time of persecution, their invincible courage in suffering, and his presence with them, changing the nature of the fire, that it seemed no tormenting fire to them, but comforting and refreshing. 3. chap. 4. One bidding cut down the tree represented to Nebuchadnezzar in another dream, who is called a watchman: for hereby Christs cutting downe of the devils kingdome was set forth. 4. chap. 5. The handwriting seen by Belshazzar upon the wall, and then he being by and by cut off, representing the hand-writing against us, which Christ tooke and nailed to his Crosse; thus spoiling Principalities and powers. 5. ch. 6. Daniels admirable deliverance out of the Lions den, figuring out Christs rising up out of the grave to life again. For this in present it was certainly a prelude of his future incarnation, and after that of his presence always with his to the worlds end, especially in their sufferings, as he shewed himself to Stephen, now ready to be stoned. Thus it is understood by Tertullian, who saith, Christ appeared to the King of Babylon in the fiery furnace the fourth of the Son of God by the old Testament. August. likewise rhetorically speaking to Nebuchadnezzar who said, that he saw one like the Son of God, whence came

P p p this

Esa. 14. 14.

Note.

Psal. 82.

Deut. 17.

V. 25.

Lyra.

Five visions
figurative of
Christ.

Act. 7.
Tertul. l. 4. con-
tra Marcion.
Epiph. in
anch. orat.
August. orat. 6.
contr. Judaeos &
Arianos.

this to thee (O thou Alienigena) who told thee, that this was the Son of God, what Law, what Prophet? he is not yet born into the world, and the similitude of him, that was to be born, is known to thee. Whence came this? who told thee this, but the divine fire enlightening thee within, that whilst thou holdest these 3 as thine enemies in the fire, thou mightest give testimony to the Son of God? But *Polanus* following the vulg. tran. which hath it, v. 23. after these words, they fell down bound in the fiery furnace, and they walked loose in the midst of the fire without any hurt, for the Angell of the Lord descended together with them in the same moment, who shook the flames of the fire forth out of the Furnace, and preserved the servants of God safe without any trouble, being cooled as it were with a dew coming upon them in a pleasing manner. But the vulgar Latine followed by *Jerome* hath besides these words, a large prayer made by *Azarias* in the name of them all in the furnace, and after this deliverance a thanksgiving made by them all together, neither of which are in the *Caldee*, and so *Jerome* contesteth, but he had them out of the Greek translation of *Theodotion*. From hence *Polanus* gathereth that the fourth man appearing was an Angell, and not a representation of Christ, who should afterwards be made man of a woman. And he argueth from the speaker, who was an heathen, and therefore knew not any distinction of persons in the God head, but spake here of an Angell, as the Son of God, for he saith, that even the heathen knew, that there were Angels, and the King saith not neither that he saw one, who was the Son of God, but like him, whereupon he concludeth; that it was not hee that appeared, but an Angell in an assumed body, as also *Nebuchadnezzar* himself calleth him, ver. 28. wherefore he concludeth against those Fathers that from hence bring a testimony, that Christ is the true natural Son of God. But for so much as all agree, that the Son of God hath sometime appeared in a humane shape, as divers times he did to *Ezekiel*, and to *Abraham*; *Ezek.* 1. sitting upon the throne on the top of the living creatures and wheels, and *Ezek.* 40. in a linen garment with a measuring line in his hand, and *Ezek.* 9. and to *Abraham*, *Gen.* 13. 44. & 15. and here a glorious man is seen working this great miracle upon the fire, that it could not burn, I see no reason, why we should not subscribe to the ancient tenet, that it was God the Son in an humane shape, who now appeared. For the reasons alledged to prove the contrary: first, he is by the same king called an Angell, in like manner in other places the Son of God is called the Angell of the Covenant, for the King being an heathen whose words are not therefore to be regarded, most probably, as *Augustine* hath it, the spirit of God prompted him to say thus. and therefore he and not king *Nebuchadnezzar* is to be looked at herein, for to *Balaam* an heathen wizzard spake of Christ by the name of a Star, that should rise out of *Jacob*. Lastly, for his saying, One like the Son of God; this argueth not, that in this vision there was not a representation of the Son of God to come afterwards in the flesh, but rather that this great mystery was here shewed before for the greater comfort of the faithful, that they might courageously bear all their sufferings having the Prince and head both of Angels and men present with them herein to mitigate their pains, and carry them through them with joy, this being more, then to have the protection of a meer Angell, concerning whose power also, whether he can change the nature of fire, that it shall not burn, it may well be doubted, seeing this argueth omnipotency, which is in God alone, and not communicable to any creature. Wherefore no weak argument, and worthy to be derided may be raised herefrom that Jesus is the Son of God, but one strong and solid thus. He whom *Nebuchadnezzar* saw in the fiery furnace was the Son of God in an humane shape: but he was typically Jesus, *Ergo*, &c. The major is proved, because he did that, which none but God could doe, viz. qualified the most ardent fire, which burnt up some coming but near it, and had no fiery heat. For the same instant to singe so much as the hair of the head of other some. For the minor it is also proved, because God appearing in a glorious humane shape at any time was not God the Father or Holy Ghost, but God the Son, for no man hath seen God at any time, but the Son hath revealed him both

Polanus.

Mtl. 4.

Numb. 24. 17.

him both

when in him appearing in an humane shape under the Law, and when under the Gospell shewing himself in the man Jesus born of the Virgin Mary, and hypostatically united unto him.

For the communication had betwixt the King and his Lords about this miracle, God ordered it so by his providence, that they might be made witnesses hereof for the greater confirmation of the truth hereof, and that they might hereby be converted to God, or left the more without excuse. As for *Nebuchadnezzar* himself, he was again so taken with it, that he blest God, and decreeth against all men that shall vilipend him, although his ficklenesse and inconstancy in good was the same, that it was before chap. 2. and the beginning of this third manifesteth. For had there been any true cordiall resolution tending to such piety, as he made shew of herein, he should not for his pride have been so punished after this, as he was, chap. 4. Note hence the certainty of the miracles which God wrought of old, there being so many made witnesses thereof, that we may not be unbelieving, but believing, as if we had seen them our selves, and believing our Lord Jesus the Son of God to be present, although invisibly, with all his faithfull servants in their sufferings, to mitigate them so, that they shall be able with comfort to bear them, whatsoever they be, as he was now in the furnace visibly, as the words, *Like the Son of God*, imply, because we commonly say of a man extraordinary for parts and glory, if he be the King, but never by us seen before, that he is like the King. Miracles work upon the most wicked for the present, making them to speak as godly as the sincerest Christian can doe, but in such as are not rooted in grace, it is but as a flash, soon vanishing again, that no man may bear himselfe upon this, that he is for the present well affected, but get grace into his heart, and to this end crave it with all earnestnesse and perseverance.

V. 30.

Note.

CHAP. IV.

In this chapter is set forth another Vision or Dream of *Nebuchadnezzar*, and the interpretation thereof made by *Daniel*, whereupon he maketh another declaration full of piety towards God, as if he had now been converted indeed, ver. 1, 2, 3. Here all things are so plain in the dream, the interpretation of *Daniel* being added, that I shall not need to expound any thing herein, only ver. 13. it is said, Behold! a Watcher and Holy one came down from heaven, whose cryd loud and said, Hew down the tree and cut off his branches, &c. This Watcher was an Angell of God, so called, because the Angels are alwayes vigilant and ready to obey command to goe about the execution of Gods will, as we also ought to be, and specially the Ministers of God, as it is said to *Ezekiel* chap. 3. And he saith, Cut down the tree, to shew that *Nebuchadnezzar* set forth hereby, should be put down from his kingly dignity, and live like a beast a long time, and this was the plucking off of his branches, which are ornaments to a tree, and therefore signify representing a kings royall accommodations making him to shew glorious. Now when the Angell cometh to expound this ver. 16. hee saith, Let the heart of a man be taken from him, and a beasts heart be given unto him, in which words he maketh the vision so far forth plain, as that it might from hence be known, that a man was meant by this tree, and a man not to be metamorphozed into an ox, as *Josephus* saith, *Nebuchadnezzar* was, but retaining still the shape of a man, and changed onely in his understanding, by which means he was so transported from himself, that he was no more as a man for any reason, but as a brute beast in all his doings, in so much as that his courtyers not able to indure a beast any longer, drove him out of the house into the fields amongst other beasts, with whom he fed, and amongst whom he lay in the open air seven years, and the food, upon which he fed, is said to be grasse which he ate like an ox. Touching this strange change in this king, *Dorotheus* and *Epiphanius* say, that internally he was not changed in his reasonable soul, but was herewith indued still, and that his change was in his body, his former

V. 1, 2, 3.

V. 13, 14.

V. 16.

V. 25.

Dorotheus in Synopsi. Epiphanius in vita. Dan.

part being like an oxes, his posteriour like a lion, having the head and horns of an ox, but the main and tail of a lion; contrariwise the text saith, that his heart was changed, but for any change in his body, it speaketh nothing, whereby is not meant, that his reasonable soul was taken from him, for that is the form of a man, and therefore being taken away, a man ceaseth altogether from being a man, and the soul of a beast being put into him hee is really a beast. In saying therefore, that the heart of a man was taken from him, and the heart of a beast put into him, nothing else is meant, but that this phantastic and appetite were changed so, that upon a strong imagination that he was a beast, he had affections carrying him in all things to doe accordingly. A like story to this hath *Aben, Ezra* of an melancholick man in *Sardinia*, who forsaking the company of men, went amongst Deere, and lived, and eat grasse with them a long time. And for this exposition is *Thomas Aquinas*, who saith that there were no shape in his bodily shape, but onely he seemed to himselfe to be a beast. And *Franciscus Palesius* saith, that it was a melancholick disease, which God laid upon the King: and *Elion M. ruerialis*, that by means of this disease some have become naddes, doing as it they were the very creatures, which they imagined themselves to be, some who thought themselves degges, barking, some cocks crowing, some wolves, going out amongst the graves to feed upon dead bodies. One, saith *Le. nius*, imagining himselfe to be dead would eat no meat seven dayes together, so that he was almost dead, to whom being in this desperate condition, the Phytitian prescribed this remedy, that a few men clad all in white should come into the chamber where he lay, and eat meat in his sight, which he seeing them asked what they were, they answered, dead men, but said he, doe dead men eat? they saying, yes, that they did when they could get it, he hearing this started up from his bed, and fell to eating with them, and so was recovered. *Nicolas Melina* conjectureth, that as by witchcraft some are transformed in flyw, amidst being cast before the spectators eyes, so that they seem to be what they are not, so it was done by the Almighty power of God to *Nebuchadnezzar*; but this is onely a conjecture & improbable, because no such thing is here said. but onely touching his heart, wherein all the change in appearance was, and it is not good to ascribe such deceitfull doings to God, as jugglers use by the help of the devill to beguile mens eyes. Of this strange judgement laid upon *Nebuchadnezzar*, none of the ancient writers of the heathens speak, but *Alphius* briefly saith, that *Nebuchadnezzar* being rapt with madnesse presently vanished out of the company of men, when he had first foretold the overthrow of the *Caldee* Monarchy, as he is cited by *Eusebius*.

For the leaving of the stump of his roots in the earth, vers. 15. hereby was meant, that he should not be driven from his kingdom, but that hee should return to it again, as the stubble of a tree, after it is cut down, having like still in it shooteth out again, even with a band of iron and brasse in the tender grass of the field, that is, leave it as it were, thus bound by Gods irrevocable decree, till the time here spoken of be fulfilled, the allegory of a tree cut down being herein followed, which springeth not again, but by the dew falling upon it, and although ordinarily a tree cut down shooteth out again the next spring, yet if bands be upon it, through which it cannot pierce, it shooteth not out, till they be taken off, so could not this King, but then he did.

This matter is by the decree of the watchmen, and the demand by the word of the holy ones, vulgar, the sentence is the decree of the watchmen, and this is the speech of the Saints and the petition. The first agreeth best with the original, it being meant, that it was the decree appointed by God to be published by his watchmen the Angels, whereupon they demand, why it is so, and have answer in the next words, that the living might know, that the most High ruleth in the Kingdoms of men, and giveth them to whom he pleaseth. *Iunius* to these words, the word by the demand of the holy ones, addeth *usque dum adducatur ut agnoscat*, till he be brought to that, that they acknowledge, that is, *Nebuchadnezzar* to that low estate, that all men living hearing of it, and after this, of his restitution again to his kingdom, acknowledge

Aben. Ezra.

Tho. Aquinas.

Palesius de sacra
Philos. p. c. 80.
Hic. M. ruer.
lib. 20. varia-
rum Lelion.Lennius de
complex.Mich. Melina.
l. 2. de fide.Euseb. l. 9. de
prepar. evangel.
V. 15.

V. 17.

Iunius.

ledge the kingdoms of the world to be at the Lords disposing, and that hee giveth this great Monarchy, to whom he will, and setteth the most abject of men therein, that is, this most proud man after his so great abatement, to be King and Ruler thereof again, thus also *Lyra* according to the letter. But he saith further, that some will not have this to be literally understood, but mystically of the devill, who for his pride was the most abased of all others, yet shall hereafter be restored to his pristine glory of an angel of light again. And they argue against the literal understanding of this of *Nebuchadnezzar*. 1. Because he retaining his humane nature still, could not goe and live upon grasse as a beast so long a time. 2. Because being taken with such a disease, as was a kind of madnesse, they would doubtlesse rather have shut him up, then driven him out into the fields, as is used to be done to mad men. 3. Because the wild and savage beasts would, when he had come amongst them, have devoured him. 4. So large an Empire would not have been so long without a King, and if another King had been once set up, it is not probable, that he would have given way to him to return to his Throne again. But to believe, that the devill shall be restored again to his first glorious condition of an angel of light, is most contrary to the holy Scriptures, wherein it is said, that hell fire is prepared for the devill and his angels, and that it is everlasting, and the angels, who kept not their first standing he hath reserved in everlasting chains of darkness. For the objection made. 1. No reason can be drawn from the common condition of man, to this man, having this judgement laid upon him by the Almighty, who can sustain the life of man without means as long as he pleaseth, as he did *Moses* 40 dayes, and *Elijah*, and the children of *Israel* 40 years in the barren wilderness, and experience hath taught in some, whose bodies have been dismembered, that they have used coals and other things, wherein there is no nourishment, for most delectable food, and there is an history of a woman, that she lived upon spiders, and some upon locusts; therefore if God would have *Nebuchadnezzar* fed with grasse, what is he that dares say it was not possible, and likewise upon his hands and feet to goe about as the beasts? 2. It is not to be doubted, but that when this judgement befell him, *Daniel* certified the Nobles hereto, perswading them rather to help put in execution what God had decreed, then to hinder it. 3. The same God that appointed his restitution after this felled the stump of this tree in the mean season, so as that it was not in the power of any creature to pull it up, for which it is said to be bound with bands of brasse and iron, and it is observed in the ordinary course of nature, that a madde dogge will not bite a foole or a mad man, to say nothing of the acquaintance, which hee gat with the beasts by conversing amongst them, so that they took him going upon all four, and feeding as they did, to be a beast as they were, although in shape differing from them, as a monster amongst them. 4. It is said, that *Evilmerodach* the sonne of *Nebuchadnezzar* reigned a while in his stead in this time of his exile, but playing the tyrant was by his subjects shut up in prison, where *Jehoiakin* the captive King of *Judah* was, with whom he by this means gat so good acquaintance, that immediately after *Nebuchadnezzar*'s death, he coming to the Throne lifted up his head, and dealt so favourably with him, as is said, 2 King. 25. & to the kingdom was at *Nebuchadnezzar* returning to his understanding again void and fit for him to resume; and if it were not so, *Daniel* with the assistance of the Lords governed it for the time in certain expectation of his returne at the time by God prefixed.

Break off thy sins by righteousnesse and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity, vulg. it may be God will forgive thy delinquencies; that is, if thou dost thus, happily thy sins wherein thou hast taken such pleasure may be pardoned, and this judgement escaped: but herein the sense is more respected then the signification of the words, and if it be lengthening tranquillity, the sense will be good thus, being spared from this expulsion and disturbance thou maist haply live still quietly in thy kingdom. The vulg. for break off thy sins by righteousnesse, hath also, redem thy sinnes by almes-deeds, and so

Lyra.
Origen.Math. 25.
Jude v. 6.

V. 27.

hath the Sep uagint translation but erroneously, for neither doth פֶּרֶק signify redeem, nor צֶדֶק almes, but break off and righteousness, yet upon this erroneous translation, some infer the merit of almes-deeds, as if for them men were worthy of pardon, so *Cornelius a Lapide* saith, sins are by almes redeemed, because the fault being therefore forgiven, temporall punishments are ex condigno, remitted also. Again, they merit, if not the remission of everlasting, yet of temporall, and lastly because they dispose a sinner to grace, and to the pardon of sins as prayer deserving and obtaining of it. Wherefore he stiffly maintaineth the vulgar translation, saying, that although פֶּרֶק signifieth not to redeem, but to break off, yet to shew that this breaking off is by redeeming, a Redeemer is in Caldee called פֶּרֶק and for the word righteousness, to give almes is a great part of righteousness, and therefore it may well be rendered by almes. But against him and all that make such Papist call constructions I oppose *Polanus*, who excellently sheweth that פֶּרֶק hath only two significations, 1. to break off; 2. to pluck a mans selfe out of danger, but not to redeem, which indeed cannot be said to be done in respect of sins, but of persons, seeing sins are not capable of punishments, but persons inuincing. *Mithurgeman Elie* writing upon this word, saith, it signifieth to break off, and for proof hereof alleadgeth *Exod. 32. 2.* Break off your golden rings, but for redeeming he can bring no place, where in *Hebr.* or *Caldee* it is to be used. And against redeeming, as by a Prince given, which might satisfie in respect of any punishments due for sin, maketh the redemption by Christs blood, and not by gold and silver, if we had millions thereof to give amongst the poor. The meaning therefore is nothing else, but whereas thou hast been an oppressor, do thou rectify righteously & make restitution to those whom thou hast wronged, and over and above this, be charitable and give abundantly of thy goods to the poor. From whence, although no redemption from sin by almes-deeds can be proved, yet it may well be proved that no man is a true Convert, or that find favour at Gods hands, who turneth not from unjust and deceitfull dealing to righteous in all things, and from hard heartedness to charitableness. For in both these *Zacchaeus* was a most exact pattern, & *Cornelius* to add the more force to his prayers, was much in almsgiving, and the Apostle having spoken of the sacrifice of praising God, addeth to distribute and to give forget not, for with such sacrifice God is well pleased, whereby is intimated that prayer and praise is then a well pleasing sacrifice to God, when accompanied with almes-deeds. For the last words here, if it may be a lengthening of thy tranquillity, because *Daniel* speaks doubtfully, the Papists following the Vulgar, gather from hence, that no man can be certain of his sinnes being pardoned, or consequently of his salvation. But as hath been before said, the words are not rightly rendered, it may be God will forgive, but, if haply there may be a prolonging of thy peace or rest, the temporall judgement threatened against thee being prevented. And according to this *Ierome* noteth, that an whole year passed, before that he was executed, and *Nebuchadnezzar* sinned again by his proud vaunting of himselfe of his great Babylon. Whence saith he it is probable, that he did for a time, as *Daniel* had counselled him, and so was spared, and had his quiet resting in his palace lengthened out twelve moneths after this. But if the vulgar translation were true, yet it followeth not from this his conditionall speaking, that he doing so as was prescribed could have none assurance, because such words are often used by way of perswading to beleve the thing spoken of, as *2 Tim. 2. 26.* Instructing with meeknesse the contrary minded, if God at any time will give them repentance, which is as much as if he had said, thou doing thus may upon good ground beleve that a good event will follow. And for any man or Nation turning from sinne, when judgements are threatened there is a certain ground of confidence, *Ier. 18. 6. Ezek. 26.* From *Daniels* example, not onely expounding to *Nebuchadnezzar* his Dream, but also exhorting him to repentance, note that every Minister of God ought to doe likewise, and not to sooth up men in their sins, so daubing with untempered mortar, or having expounded the word to leave it without application.

Polanus.

1 Pet. 1. 18.

Note.

Luke 19.

Act. 10.

Heb. 13. 15, 16.

Heb. 11.

Note.

Ezek. 14.

At the end of these dayes my understanding returned unto me, and I lifted up mine eyes to heaven, thus I have translated it, not as the words lye, for his lifting up of his eyes is placed first, and then the returning of his understanding to him: but to it is *hysteron proteron*, the last put first, for his understanding must first needs return unto him, and then, and not before he lifted up his eyes and blessed God, such the heart of a beast cannot doe this, and hereby it is plain, that the judgement laid upon him was in his minde, and not in the transmutation of his body any otherwie, then as this beastiall minde made him to go and do like a brute beast. From this relation of *Nebuchadnezzar*, we learn, that man, who is as a tree flourishing by prosperity, is so fascinated hereby, that forgetting God he equalizeth himselfe in his imagination unto him, then as pride goeth before a fall, God who is very vigilant to look to the swelling heart of such a man cutteth him down by sickness, or taking his worldly estate away from him, thus making him base and vile, and thus haply he liveth and goeth on either like a stupid beast a long time, not considering, wherefore Gods hand is so heavy upon him, or murmuring against God, but in fine, if he belongeth to God, he considereth his former high thoughts and wickednesses, and repenteth, and is either lifted up again, as *Nebuchadnezzar*, and *Job* in this world, or in the world to come, although after this he be kept always low here. And then what doth he? blese and praise God to the uttermost of his power, seeking also to make others by his speaking of his praises and wonderful gests done for him, to acknowledge him to be the only true God, and therefore to fall to the magnifying of him also, and to living in wholly obedience to his will, to his glory.

V. 34.

Note.

And thus as *Lyra* saith, it is not to be doubted but *Nebuchadnezzar* after this proceeded to do to his dying day & so was saved. Whereas that which is spoken of him, *Eja. 14. 12.* may seeme to make against it. He answereth, no more is there said, but what came to passe here touching his cutting downe to the ground, and the debating of him in this world for his pride, he being so left, as a wretched man, suffering still in his body after death. This *Isaiah* saw should come unto him for his intolerable pride, but his finall conversion was hidden from him and not revealed, til now in *Daniels* time. But for so much as after this testimony given of his serious penitency, nothing is more spoken of him, but this his history is concluded, it is to be held, that whatsoever his life had formerly been, was forgiven, and in the end he was received to mercy, that no penitent sinner, who now turneth to do the works of God, may despair of mercy, how foul soever his life hath formerly been. But touching any grace or mercy to sinners delaying their repentance neither doth this or any other history speak one word of comfort, and therefore they build their hopes upon shadowes, that being such hope to come to the like comfortable end, especially such as have glorified God and been well affected, but are fallen away: for although he did again and again, yet there is now a bar put against Apostates, so that there is no hope for them to doe the like, because it is impossible for the enlightened that fall away, to be renewed by repentance; although an heathen being affected with miracles, and hereupon confessing the true God once, yea twice, falling after this away again, were renewed, for it is no more given to such to repent, although it were given to this man.

Lyra
Nebuchadnezzar saved.

Note.

Heb. 6. 4.

CHAP. V.

Hitherto the Divine spirit, that was in *Daniel*, being shewed by his interpreting of two dreams of King *Nebuchadnezzar*: now a third instance is given of the same in his reading and expounding the strange hand-writing upon the wall to *Belsazzar*, in every of which there is somewhat typifying things done under the Gospell. 1. In the stone cut out of the mountaine without hands. 2. In the watcher decreeing the cutting down of the proud King, represented by an huge high and broad tree, for by this was set forth

Luk. 3.
Luk. 13.Rom. 14. 10.
Revel. 20. 12.

2 King. 25.

Joseph. l. 11.
antiq. c. 11.

Jer. 27.

Ezra.

V. 10.

forth John the Baptists threatening, that every tree that brings not forth good fruit shall be hewen down and cast into the fire, and our Lords telling how the barren fig-tree should be cut down, which was also fulfilled in the destruction of Jerusalem by the Romans, and for the renewing of the stump still to shoot up again afterwards, it was also true in the Jew, or shall be when converted, Rom. 11. 2 Cor. 3. 3. In this hand-writing setting forth Belshazzars destruction, and losse of his kingdom, because he weighed too light, for by books wherein mens doings are written, all shall at the last by Christ be judged, and then they that are light like chaffe, and not heavy and substantial like wheat, very husks without grain, shall be destroyed, and the kingdom of Heaven given to the solid faithfull, who are within, as they shew to be outwardly. Touching this Belshazzar the King, some think him to have been the son of Nebuchadnezzar, because he is in this chapter so called, and next after Nebuchadnezzar written of, and whereas it may seem to make against it, that Evilmerodach succeeded Nebuchadnezzar, it is held by them that Evilmerodach and Belshazzar were all one, which is also intimated, Jer. 50. 2. where it is said, in speaking of the destruction of Babylon, Bel is slain, Merodach is broken in pieces, which may be taken for Evilmerodach; and whereas Jer. 27. it is said, all Nations shall serve Nebuchadnezzar, and his son, and his sons son, which was not fulfilled, it Belshazzar were his son, in whose time Babylon was destroyed they answer, that there were two Nebuchadnezzars, touching the former of which Jeremy saith, that all Nations should serve him and his son, and sons son, and so they did, it Belshazzar were son of the second of these Nebuchadnezzars. Others say, that Belshazzar was not the son, but the grand-child of Nebuchadnezzar, and called his son only as the grandchild of any man is commonly, and the grandfather the father. According to this Evilmerodach was Nebuchadnezzars son, and Belshazzar his son. Lastly, others place next unto Nebuchadnezzar Evilmerodach, then Niglissar, after him Labosardach, then Belshazzar, so Josephus whom Jeremy followeth, but unto them he reckoneth so many years, that it agreeth not with the years of the Jews captivity, to Evilmerodach 18 years, to Niglissar 40, to Labosardach 9 months, to Belshazzar 17, which together make 75 besides the years of Nebuchadnezzar after Jerusalem destroyed 36. It is therefore rather to be held, that Belshazzar was the son of Evilmerodach, and that he is omitted by Daniel, as in whose time nothing remarkable fell out, but what was before related, 2 King. 25. and Daniel propounded to himself onely to set forth things of greatest note. And thus the prophesie of Jeremy was fulfilled of all Nations serving Nebuchadnezzar, and his son, and sons son, and we shall not be forced to flee to an uncertain conjecture of another Nebuchadnezzar coming between, of whom neither the Hebrews, nor Berosus the Caldee Historiographer maketh any mention. And the time of the Jewes captivity agreeth to this being 70 years, if we reckon to Nebuchadnezzar 36 years, to Evilmerodach 18, to Belshazzar 17 as Josephus, being together 71, in which year being the 17 of Belshazzar the Medes and Persians tooke Babylon, and as Lyra saith out of the Hebrew traditions, Belshazzar seeing the 70 yeares spoken of by Jeremy come, and Babylon standing still, although besieged, and the Jews by the coming on of another Monarch not delivered, hereupon took occasion to sleight that prophesie, and as if all danger were past, to make that great feast to his Princes, that he did, and so when he was most secure, he was cut off. Both of the manner of Cyrus his proceeding and taking Babylon, and the description of that great city, see what I have written upon Ezra, pag. 5. 6.

When Belshazzar was in his cups with his Lords, his Wives, and his Concubines (who were a wonderfull great company, for there were 1000 Lords or Princes, it being by some conceived, that all his Princes were come unto him to Babylon to help to defend the City, an hand was seen writing upon the wall such a writing, as none of the wise men of his could read or interpret, which made his heart and limbs to tremble. Upon this the Queen hearing of it came in, about whom it may be questioned, what Queen there was, seeing his wives and concubines were already with him: but it is answered, most

most probably there was the wife of Nebuchadnezzar who lived still, or of Evilmerodach his father, who knew what Daniel had formerly done in the like difficult cases, wherefore she certifieth him of Daniel, and Daniel being sent for came, and read and interpreted the writing, which was *Mene, Mene, Tekel, Upharsin*, which because when he cometh to interpret, he saith, *Mene, Mene, Tekel* hath numbered thy kingdom and finished it; *Tekel*, thou art weighed in the balance, and found wanting; *Peres*, thy kingdom is divided and given to the Medes and Persians: the vulgar hath only these three words, *Mene, Tekel, Peres*, but the first word is doubled, and for *Peres* is *Upharsin*, which cometh of *U* and *Peres*, whence is *פרס* divisions, and *Mene* properly signifyeth numbered, *Tekel* weighed. Thus by prodigious signes God hath some other times also foreshewed the destruction of other wicked kings. Zonas saith, that a Judge in Antioch saw in heaven a number of starres to be placed together, that of them these words were made, *hodie Iulianus in Perside occiditur*, this day is Iulian slain in Persia, and it fell out accordingly. Upon a place in Adrianople was a verie teen written, that one of the Paleologues family should shortly dye, and *Machae Andronicus* the Emperors son shortly after dyed.

V. 26.

Zonas.

Grecorius l. 7.

CHAP. VI.

Here, after Gods twice magnifying of Daniel for his incomparable skill and insight into greatest secrets in the time of Nebuchadnezzar, and once in the dayes of Belshazzar, a further magnifying of him, as his dearly beloved servant, followeth in the dayes of Darius the King of the Medes by a rare miraculous deliverance from the Lions, into whose den he was cast, but their mouths were shut up so, as that they could not hurt him. All things are here easily to be understood, and therefore I shall speake but little hereupon. And first of his praying three times a day with his window open towards Jerusalem, as he had used to doe. If the reason be demanded, it is answered, God had promised to his people in captivity, that if they should pray toward Solomons Temple, he would hear and be merciful, and therefore hee (in his window open that way, and not to be seen of men, contrary to which it is precribed, *Matth. 6. Enter into thy closet, and pray in secret*. For his praying three times besides the morning and evening, intimated *Exod. 29. 39.* where it is precribed at noon day, this was commonly before eating, as Peter went up at this time of the day to the top of the house to pray, and David speaks of praying morning and evening and at noon-tide. And it is not to be doubted, but that Daniel did now the rather frequent God with his prayers in private, that hee might not be counted one that tempted God by doing his devotion, where he might be seen, and so incur the penalty by the Kings Decree propounded, thus Lyra. But how was he in private, say others, when as the Princes by seeing his window open knew of it? and hereupon Palamus entrencheth into a dispute, whether Daniel did well in that hee did not for a time powre out his devotions more secretly, where he might not have been seen. And he saith, some object against his thus doing, because he might secretly for that time in his minde have worshipped God without using any externall gesture, and in so doing have kept a good conscience. 2. It is not so, at the least by going in secret, where no mortall eyes might see him. 3. Because the Kings Decree is to be obeyed in things not contrary to our duty to God. But all this is easily answered, he could not at this time refrain from proceeding externally in his devotion as he used to doe, without being reputed a deserter of his piety towards his God, his forbearing to pray, as he had used to doe being taken for a relinquishing of him for fear of the Kings Decree, wherein he knew that he only amongst all the Princes was imputed at, and of what ill consequence this might have been to enemies, who for this would have counted him timorous, and without all courage, and to friends, to whom his example might have been a stumbling block to make them.

V. 10.

1 King. 8.

Act. 10. 9.

Lyra.

Palamus.

Aq. 4.

V. 14.

Lyra.

Note.

V. 16.

V. 17.
Hieron.

Note.

Aristote.
Pliny.
Petrus.

V. 22.

Aug. 1. tra. 8.
in Epist. 101.
subde te et qui
supra te est, &
omnia quae sub-
ter te sunt subji-
cuntur tibi,
&c.

them to intermit their devotions also. And therefore it was necessary for him to doe as he did, that his faith and courage, and constancy to his first principles might appear to all men, and that in the way of piety hee teared not man, as his three fellows had done before in *Nebuchadnezzars* dayes. As for obedience to mens ordinances, it is no further to be yeelded, but as it stands with piety towards God, and doing so as that a good conscience may be kept in all things. When the King heard that *Daniel* was taken in the trap, which they had set for him, he was sore displeased with himself, and laboured to deliver him to the going down of the Sun. The King, as it appeareth hereby, was merely circumsented, who when he made his Decree saw not into the drift thereof, but now he saw too late and sorrowed fruitlessly. But although hee could not see into their drift, yet if hee had not been void of all piety, hee would never have agreed to make such a Decree, howsoever he had bene importuned therunto, because even heathens are devout in their kind, and know by the light of nature that the worship of the God whom they serve, is not to be intermitted so long at any time. His grief for *Daniel* therefore was not, because he was so godly, that for godlines sake he would thus hazard his life, but because he was so wise a man, and so he thought, that he should have more misse of him, then of all his Princes besides. But as great as his grief for *Daniel* was, and howsoever hee laboured by speaking for him, seeking some evasion in interpreting his Decree made, as *Lyra* conjectureth, or pleading the great usefulness of him for his rare parts to the whole State, he at length caused *Daniel* to be cast into the Lions den, as *Herod* afterwards did by *Iohn the Baptist*, who had hypocritically pretended sorrow, when for his oath he thought himselfe obliged to doe it, or was affected with sorrow in some other respect, haply of the hatred of the people, which hee should thus incur, because they counted *Iohn* a Prophet. Thus *Kings* sometimes for want of consideration in time intangle themselves in inevitable evils, for which they had need to be very circumspect, neither are we in this land infennible of evil, that hath thus come to our state, which God for his mercy remove.

Thy God, whom thou servest continually will deliver thee. This the King speaks to comfort *Daniel*, and he might believe, that it should be so, because he had doubtlesse heard of the deliverance of his three fellows out of the fiery furnace. Then a stone being rouled to the doore of the lions den, it was sealed with the Kings seal, saith *Jerome*, least the Princes, if they should find, that the Lions spared *Daniel*, should otherwise seek his destruction, pretending it to be done by the Lions, and it was also sealed with the Princes seals, lest the king should take him out again, or seek some means of his preservation, but in all Gods providence wrought, that his Almighty power might more clearly appeare in his deliverance, and that there was no fraud herein, for the comfort and confirmation of others being in greatest danger by the malice of their enemies. For dangers by Lions, *Aristote*, *Pliny*, and *Petrus* say, that if a cloth be cast upon the eyes of a Lion to cover them, he will not hurt a man. 2. If he be full. 3. If a man hath been unto him beneficiall. 4. If a man lyeth prostrate before him in the manner of a suppliant. But *Daniel* was not safe by any such means, but God sending his Angels to shut the Lions mouths, or as some think, taking hunger away from them in respect of *Daniel*, and causing in them a satiety, or causing such a phantasie in them, that they looked upon *Daniel*, not as a prey, but a friend unto.

Daniel being kept safe from the fury of the Lions till the morning, and then called to by *Darius*, answereth, God sent his angel and shut the mouths of the Lions, because innocency was found in me, as he was not hurtfull to any, especially not to his conscience by doing any thing against it, so God provided that the Lions were not able to hurt him: Iutable to which *Augustine* hath a notable saying, subject thy selfe to him, that is above thee, and all things under thee shall be subject unto thee, but because man through sinne left him, under whom he ought to have been, he was subjected to them, above whom he ought

V. 20.

V. 26.

The Mystery.

Matth. 28. 15.

to be. Ver. 20. The King then commanded, and *Daniel* accusers, and their wives and children were cast into the Lions den, &c. a just punishment and kindly for their sin, and *Josephus* saith further, to illustrate the history, that these Princes pleaded before the King, saying that the Lions were full, and therefore would not touch *Daniel*, which he hearing said, that the Lions should now be fed, and then they cast into see, whether they could likewise escape, but this being done they were suddenly destroyed. For their wives and children cast in also, it is most probable, that they were accessory to that wicked conspiracy against *Daniel*, putting their husbands and fathers on in the foresaid designe, as being moved with pride and disdain at the high advancement of *Daniel* above them who was a captive. Then *Darius* wrote to all Nations of the earth, magnifying the God of *Daniel*, and acknowledging that his kingdom should never have an end, speaking herein the same words with *Daniel*. 2. Touching *Christ* and his Kingdom, which hee had doubtlesse learned of *Daniel*. To conclude, the representation of *Christ* in this vision, as was said before in part, is in *Daniel* comming alive again out of the Lions den into which he was put, as into a sepulcher, after which his accusers being put in were cruelly destroyed, and then the Lords kingdom extolled and all men prohibited to speak ill of God the Father of our Lord *Iesus Christ*. So *Christ* being laid into the sepulcher, and there a watch of Lion-like souldiers set to keep it, and if he should rise again, to kill him, notwithstanding had his angels ready at hand to terrifie the souldiers away, and then he arose againe, and came forth, being safe from all harm, and had all power given him, in heaven and in earth for evermore: and thus it appears, in every thing done here, that *Daniel* prefigured *Christ*, as in his name the Judge of God, for so it was before shewed, that *Daniel* signifieth, and *Christ*, we beleeve shall come to judge the quick and the dead; and 2. as *Daniel* came out of the Lions den, so he out of the sepulcher. 3. As *Daniel* came from amongst the Lions safe and found, so he from amongst the souldiers. 4. As *Daniel* being come forth from amongst the Lions, his accusers were cast in and destroyed, so *Christ* being come out of the sepulcher, death being not able to hurt him, the Jews his accusers were cast in, as it were, when by the Romans taken and slain. 5. As upon this great miracle God was acknowledged, and published to all parts of the earth, so upon the miraculous rising again of *Christ*, false gods went downe upon the publishing hereof in all places, and the true God and his Son *Iesus Christ* were acknowledged all over the earth, neither was any contrary power able to stop the course of the Gospell, but the found thereof setting this forth went into all the ends thereof.

CHAP. VII.

In this chapter and hence forward, as *Lyra* observeth, are five visions more. 1. Of four monstrous beasts, and of the coming of the Judge, and of the whole proceeding of the last tribulation. 2. Setting forth the fight of the *Persians* and *Grecians* by a Ram and a Goat, and herein the principall conflict of the same tribulation. chap. 8. 3. Of an Angell foretelling the 70 weeks to the death of the Messiah, in whom should be an end of the tribulation, chap. 9. 4. Of a man declaring the end of tribulation, and the dayes of the lasting thereof, chap. 10. 5. Of the fight of *Christ*, and his final victory and triumph under the type of the king of the South and of the North, chap. 11. thus *Lyra*. But *Pollanus* saith, that in these visions the sufferings of the people of God, under the four Monarchies of the world are set forth, and specially in the time of *Antiochus Epiphanes*, when the worship and service of God was quite overturned, the end whereof yet for the comfort of the faithfull is set forth by certain dayes, by a mighty deliverance, and after that by the coming of the Messiah, who yet by the greatest part of the Jews should be rejected and slain, and for this their city should be destroyed, their Temple overthrowne, and the

Lyra.

Pollanus.

Levi.

Leviticall Service there abolished, and never be restored again, yet in that time of common destruction the Elect should be by the power of the Messiah preserved, and finally that at Christs second coming all the dead shall rise some to everlasting life, some to everlasting condemnation. But to leave these generals and to come to the visions in order.

V. 2.
Lyra.

First Daniel saith, that he saw in his vision by night, and four winds strove upon the sea, and four great beasts came up from the Sea, by these four winds, saith Lyra, understand four Angels set over the four Monarchies of the World, who are said to strive, when each one standeth for the Monarchy, over which he is set, yet ready, when Gods makes his will known to either of them to acquiesce and rest therein. As for their striving, 1. it is not to be understood, that they did thus all together at one time, but successively, the Angel of the Babylonian Monarchy against him of the Persian, striving to uphold it against Darius and Cyrus, but giving way to the destruction thereof, when God had made known his will in this regard, and likewise he over the Persian against the Grecian, and he that was over the Grecian against the Roman. For these beasts

V. 34.

Lyra.

the first was like a Lion having Eagles wings, and his wings were plucked, and he was lifted up from the earth, and made to stand upon his feet like a man, and a mans heart was given unto him. This was the king of Babylon, because as a Lion amongst all the beasts of the Forrest is as King, so was he of all other men far and wide; and therefore under this name of Lion he is also set forth, *Esa. 5. 29. Jer. 4. 13.* and under the name of an Eagle, *Jer. 48. Ezek. 17.* And he had two wings of an Eagle, the one of riches, for which he was also set forth before by a golden head, and the other of military prowesse, for herein both for might and skill he excelled all other, in so much, as that some say, he was stronger then Hercules. And wings of an Eagle are ascribed unto him for his pride, in regard of these two, by which he was lifted up above all other men, as the Eagle above all fowls of the air by the strength of his wings, as was touched before, chap. 3. But his wings were plucked when after his strutting of himself in his pride, he was in minde made like a Beast, for then he was for a long time not onely as an Eagle with his feathers plucked, not able to soar above others any more, and by this means kept lower and beneath them all, even the meanest man, but also whereas the Eagle his feathers being plucked, hath still the minde of an Eagle, he contrariwise was herein inferiour to other men also, he had not the understanding of the simplest man in him. And he was lifted up and made to stand upon his feet as a man, which is not to be understood, as being done by means of his wings, for they are said before this, to have been plucked, but by the mercy of God shewed again towards him in restoring him so debased. For then he was lifted up and stood erect as a man, and went not upon all four, making feet of his hands, as he did before, but his face that so long had been towards the ground as the face of a beast, was now lifted up again to look towards heaven, & as God there, by whose favour the case was thus altered with him, as man herein is differenced from a beast, according to the saying, when other animals look downward to the earth, he hath given a sublime face to man, and bidden him look upward. And a mans heart was given unto him: which is just according to the saying before upon the vision of the great and admirable tree in vision, represented to Nebuchadnezzar, chap. 4. 32. where after his driving from amongst men, and the heart of a man taken from him, he saith, his understanding returned to him, and he looked up towards heaven. Lyra hath also another interpretation of his being plucked his feathers, when all his power and riches were taken away by the Persians, at what time he stood, as a man, that is, as a poore ordinary man of the meanest sort, and had the heart of a man given him, that is, whereas before he thought himself as good as God, now he knew by experience, that he was no God but a miserable man. But it is improper to say of one slain, that he was lifted up and stood upon his feet as a man, or that he had the heart of a man given him, when his hearts blood was shed & he perished, yea this were absurd, and therefore I rest in the former. But Polanus who is for this, seeketh to make it probable, by saying, that hee

Pronaque cum
specent anima-
lia cetera ter-
ram, Os homini
sublime dedit,
exaltans; uera
Jussit.

was

was made to stand upon his feet, as a man when his pride was abated by the Persian, he being before as a Lion, and that he had the heart of a man given him because he was then as another ordinary man, & the people of that kingdom made tributary. For these beasts coming out of the Sea, here by the Seas set forth the world for the fluctuating condition hereto, now flowing, now ebbing, now bisterous through winds, now calm; their rising then out of the Sea is up in the world successively one after another, as God in his providence, who foreshewed this, appointed. For the 4 winds striving upon the great Sea Polanus noteth, that for so much as the angels are set forth hereby, who under God govern in all the four parts of the world. 1. That Angels are as winds for their celerity, in executing the will of God, *Psalm 18. 11. 114. 4.* 2. That whatsoever is done in any part of the world is not done by chance or fortune, but by Gods providence using the Ministry of Angels therein. 3. That the Church of God is not to expect peace and quiet in this world, but great troubles as in tempestuous weather by the many alterations and changes herein. 4. That the Church of God being delivered from one trouble, or storm, is not to expect thenceforth to be free from more, but to be tumbled and tossed with many adversaries, till she cometh at the haven of everlasting peace, for after the striving of the winds, four beafts arise time after time, to renew troubles after troubles to the worlds end. Now for the four kingdoms here represented by beasts, this is done to shew the savagenesse and cruelty of these Heathen Kings, especially toward the Church, for the acquainting of whom especially their arising was under these formes set forth, that when they should suffer by means of them they might be armed with patience, as knowing that no cruelty could be exercised against them, but by his providence.

Polanus.

Note.

Note.

V. 5.

And behold another beast like unto a bear, and it raised it self on one side, and it had three ribs in the mouth, and they said unto it. Arise, devour much flesh. Here the Kingdome of Persia is represented by a Beare, because a Bear is baser then a Lion, by subtilty getteth his prey and is more cruell. 1. He is baser, as not having so specious a forme as a Lion, so the Persian was poore and inhabited a barren countrey, and therefore lived more basely, and upon course food then the Babylonian, whose countrey was more fruitful, for so Xenophon saith, the Persians through their want fed basely, and lived laboriously for the asperity of their country. 2. As the Bear, so the Persian by subtilty wrought the overthrow of Babylon, for Zopyrus knowing by an old Prophecie, that Babylon should then fall, was content to cut and mangle his body and face, that so he might tain himself to be full of wrath against the Persians for thus mistaking him, then he fled to the Chaldees complaining of their cruelty, and by his subtlety prevailed so far, that he was made a chief Captain in the City to defend it against the Persians, by which means the Persians gat such advantage by his letting them in, that they suddenly subdued all. And the prophecie that he went upon, was, that when a mule should foale, Babylon should be taken, for he had a mule, that foaled when he lay at the siege, and upon this he took courage to him to doe so as hath been said. For the cruelty and greediness of the Bear to devour much, which is also intimated in the last words here, *devour much flesh*, herein the Persian was also like unto the Beare, for of their cruelty, and the Medes in devouring men by destroying them, it is spoken, *Esa. 13. 17, 18. They despise silver and gold, with their bowes they shall pierce even children, and not pity the fruit of the Womb, their eye shall not spare little children.* The Vulgar Latine, for these words raised up it selfe, hath these, it stood in part, which Lyra expoundeth of the Medes and Persians standing for the Jews to deliver them out of captivity. Polanus renders it, he erected a dominion, and this most agreeable to the Heb. *לשטר* the first of which words signifieth Dominion, the next, if it be taken for a contract of *מחר* onely, as if hee had said erected, or raised up a Dominion of many countreies into one. For so Cyrus did, of the Medes, Assyrians, Caldeans, and other Nations of the lesser Asia, for so Xenophon saith, Cyrus taking with him a small company of

Xenophon l. 7.
de padia Cyri.

Justin.

Lyra.

Polanus.

Xenophon lib. 2.
de padia Cyri.

Q. q. q.

men

men united the Medes voluntarily unto him, and subdued the Syrians, Assyrians, Arabians, Cappadocians, the Phrygians, Lydians, Carians, Phanicians and Babylonians. He also enjoyed the Bactrians and the Indies of the Silicians, the Sacians and Paphlagonians, and the Mariandines, and very many Nations more, the names whereof are not easily to be counted; in a word, he struck such a terror into all Nations by his name, that to gratifie him, they desired to be ruled according to his pleasure; thus Xenophon Kimtri following another copy in which hath a prick in the left horn, first rendred it side, and so N. Tr. On one side, but enough hath been said upon this to shew the right rendering and sense: that of the vulgar Latine having no verisimilitude, because the scope of the Vision is, not to shew to whom the Persian stood in any part, but the greatnesse of his Dominion, and how many Kingdomes he united into one. But *Lyra* who followeth the vulgar, contrary to that which hath been said, will have the Persian represented by a Bear; because hee was not so fierce, but milder towards the Jews then *Nebuchadnezzar*; so much as by him they were delivered. But because there is nothing more wood then a Bear, which spareth none, as a Lion sometime doth, it is to be held, whatsoever favour *Cyrus* thus represented shewed to the Jews, it was not the scope of this Vision in any part to set it forth, but only his rising greatnesse, and manifold devouring, as it were of men and countries by bringing them under. For the next words; whereas *Lyra* according to the vulgar Latine hath it; three orders were in his mouth; in the next words *Theodot.* three sides, *Theodot.* three wings, *Vatablus tres boli*, of so uncertain signification is the word *וְיָ*, comming of *וָיָא* to lick, follow we the N. Tr. and then by three ribs in his mouth, either three kingdomes are set forth, the Persian, Median, and Babylonian; now all in the power of *Cyrus*, or three parts of the world, East, West, and South, as some say, or rather East, South and North; as others, the East subdued by *Cyrus*, the South by *Cambyfes*, wherein stood Egypt and Libya; the North by *Darius Hystaspis*, where the Scythians were. This Bear is bidden eat much flesh, to shew that the destructions made by him in the world were by Gods appointment, and not at his own will, and for this end it is also said of the next, that Dominion was given to it.

V. 6.

Aristotle,
Pliny, &c.Plutarch. in
Moral.

Another like a Leopard, which had upon his back four wings of a Fowl, and four heads and dominion was given unto it. Hereby the third Monarchy of Alexander and the Grecians was represented. Touching the Leopard some thinke that it is all one with the Panther, as Aristotle, Pliny, Dioscor. Gaza, but Solinus, that the Panther and Leopard are two kinds. It is rather to be held, that it is one kind onely differing in the sex, *Pardus* the Leopard being the he, and the *Panthera* the shee. This beast was most aptly shewed to set forth Alexander, because it is of divers colours intermingled all over the body, so Alexander had in him a mixture of vertues and vices. 2. It is most swift of foot and greedy of blood, so was Alexander, in so short a time subduing all the world, (i.e.) in 12. yeares. 3. It is delighted in wine very much; in so much as that by wine, set as a bait to take it, he cometh and maketh himself drunken therewith, and so taken, and to drinking of wine was never any man more addicted then Alexander, and he finally perished thereby. 4. It is proud and despiseth other beasts, as not comparable to it self, whereupon Plutarch telleth of a contention betwixt the Panther and the Fox, to which the Panther spake disdainfully for the base colour, of which the Fox was: but the Fox replied, that beauty which thou hast in thy body I have in my minde, and that it is better to have wit and subtlety then a fair skin; so Alexander was very proud vaunting himselfe as the son not of a man, but of God, of Jupiter. And this Leopard hath four wings and four heads; by the wings his celerity in running or flying over the world to subdue, being further noted, and by the four wings and heads the division of his Empire amongst four when hee was dead, *Seleucus*, *Ptolemy*, *Philip* and *Antigonus*: the first being King of Syria, the second of Egypt, the third of Macedonia, the fourth of Asia minor.

V. 7.

A fourth beast terrible and strong and it had great iron teeth, &c. it was diverse from

all the beasts that were before it, and it had ten horns, I considered the hornes and there came up among them another little horn, and three of the first hornes were plucked up by the roots before it. By this beast differing from all the rest, the Ancients generally understand the Roman Empire, which was so diversly ruled, sometime by Tribunes of the people, sometime by Consuls, by Dictatours, by the Triumviri, and by Emperours, and therefore it was unlike to any of the kingdomes before going, and is set forth as more terrible for the great iron teeth and hornes, and the feet stamping all under foot, by subjecting them to tribute in all countries and Nations. For which cause this Monarchy could not by any beast be represented, but onely be described, as a monster amongst beasts. So that the Rabbins, who hold it to have been a wilde boar, of which the Palmist spake, saying, the wilde boar out of the wood hath devoured it, were more bold to vent their own phantasies then any thing near the truth. But these that are for the Monarchy of Romans amongst the Ancients meant by this beast are all for the little hornes setting forth Antichrist, and that not already come, but to come hereafter towards the end of the world, when the Roman Monarchy shall be in the hands of ten Kings. For then, say they, shall one base man of obscure beginning arise; as a little horn, but grow to that strength, that three Kings shall be soon overcome by him, the King of Egypt, of Libya and Ethiopia, which the other seven seeing shall soon submit themselves unto him, and he shall persecute unto the death all such as refuse to obey him. Thus *Ierome* who is commonly followed by others, but he also saith, that *Porphyrus* a great enemy to the Christian religion, and to this Book in particular, hath been before said, holdeth that the Seleucidan kingdom is by this fourth beast set forth, which in cruelty towards the Jewes exceeded all the kingdomes before mentioned, and that his ten hornes were ten kings reigning therein, and the little horn *Antiochus Epiphanes*, who reigned most, for a time, and times, and half a time, that is three yeares and an half, as after followeth. But this opinion, besides the infamy of the Authour that broached it, is manifestly against all circumstances of the Vision. 1. Of the distinction made between this and the three former beasts, which all agree, set forth the three Monarchies before spoken of, in setting forth the last, of which four wings and four faces are spoken of, to foreshew the division of that Monarchy after Alexander's death into four, of which the Seleucidan kingdom was one, and therefore in reason cannot be represented again in this beast, it being already done withall, so much as the Lord was pleased to make known in this place. Therefore the kingdom represented here must be another arising up after the third. Again, the judgement next following after this, whereby the Dominion of this horn is not onely taken away, but also given to the Saints for ever, vers. 26. 27. sheweth, that the kingdom here spoken of being destroyed, the Saints should reigne in all parts under the whole heaven for ever, which cannot be applied to the time of *Judas Machab.* and the Jewes who flourished indeed for a time, but neither had Dominion all over the world; but a little part thereof, when their Dominion was greatest, neither was it so long lasting. And therefore this must needs be understood of the Dominion of Christ by his Word and Spirit, subduing all Countries and Nations in the time of the Gospell, which was long after *Antiochus Epiphanes*, and by consequence this fourth kingdom must be the Roman, in the time whereof the Son of man spoken of, v. 13. 14. cometh to his Dominion, as was partly touched upon before chap. 2. as being represented by the stone cut out of the mountain without hands, and becoming a kingdom filling the whole earth, where also I have proved by the circumstance of time, in the dayes of these Kings, &c. that the fourth kingdom cannot be any other but the Roman. Yet both *Junius* and *Polanus*, and some others of ours follow *Porphyrus* herein. I yet for my part shall take leave to preferre *Ierome* before *Porphyrus*, holding that not the Seleucidan but the Roman Monarchy is by this fourth beast prefigured. For so likewise both Revel. 13. and chap. 17. it is shewed as a beast having ten hornes, and as here, vers. 24. so there the hornes are

Psal. 80.

Hieron.
Porphyrus.

Q. q. 2 said

V. 8.

said to be kings for their great strength to goar and to bear down others, and as here, vers. 25. his time is said to be a time and times and halfe a time, so there, or 42 months, or 1260 dayes, which are all one. And as here a little horn springeth up after the tenth; so there, after the beast with ten horns, another beast comes up, *Revel. 13. 11.* But although I herein agree with antiquity, both that the *Roman Empire* is set forth by this beast with ten horns of which I have also said enough upon *Revel. 17.* shewing what ten kings these horns were, and that the little horn was Antichrist, who was to arise during the time of this Empire, yet whereas they say, that Antichrist is yet to come towards the end of the world, and that he shall when he cometh, reign but three yeares and an half: in this I cannot subscribe, but contrariwise hold, that Antichrist is come, and is not one man but a succession of men in the *Roman State*, ruling not by force at the first, but by flattery and false persuasions, for which it is said, that he had eyes like the eyes of a man, and a mouth speaking great things: for hee seeth according to the carnall reason of a man, whereby hee conceiveth himself (because he is *Saint Peters* successor, who had the government of Christs Church committed unto him) to be as high Priest, and Lord over all Churches and Churchmen speaking to this purpose most magnifically of himselfe, as Christs vicar being over all powers not onely spirituall, but temporall, it being in him to dispose of the kingdomes of the world as hee pleaseth, putting down one and setting up another. And therefore this horn little at the first must needs be the Pope of Rome, to whom these things doe most aptly agree. Whereof to speak more at large here I forbear, because I have proved this already upon *Revel. 13.* and *17.* And vers. 25. here following makes it yet plainer, saying, *Hee shall change times and Laws, and they shall be given into his hand for a time, and times, and halfe a time:* because hee hath changed times by setting up dayes of celebration from work to the honour of his imagined Saints, and dispense with Gods Laws, and makes Decretals as Laws. And hee is said to wear out the Saints, for so the Pope hath done both by persecution stirred up against such as oppose his proceedings, and by corrupting the world with false doctrine, so that the Churches every where under him are worn out from being a Communion of Saints to become Conventicles of blind superstitious persons. Lastly, he is said to be divers from the ten Kings mentioned before, therefore no secular king, but another kind of man; as the Pope is yet of no lesse but greater Dominion, and he subdueth three Kings, vers. 24. which I know not how better to understand then of three put downe at severall times by the Popes, viz. *Chilperick*, the French king, and *Pipin* and his son *Charles* set up. *Fredrick* the Emperour, his son *Rodolphus* being set up, and king *John* of England, whom of a free king he made to him a tributary. For his speaking of great words against the most high, the speeches of the Pope before commemorated were such in intituling himselfe *vice-deus*, and doing, as if he had said *By me Kings reign*, for this is against the most high as being derogatory to Gods sole supremacy over all. And for three kingdomes coming under him, it may be considered, whether they be not three of the mightiest in Europe, Spain, Germany and France; or whether this prefigured not his Triple Crown. For the time, and times, and halfe a time; that is, as *Jerome* resolveth it, a yeare, two yeares and halfe a year; for the second word is a duall number, in dayes 1260. which counting a day for a yeare, as hath bene done upon *Revel.* make so many yeares, this sheweth, that it cannot be understood of any one, but a succession of men, as was before said.

V. 9.

I beheld till the Thrones were cast downe and the ancient of dayes did sit. Whose garment was white as snow and his haire as wooll, and his throne was like a fiery flame, and his wheeles as burning fire. The thrones here spoken of were the Thrones of the ten kings before going, whose authority and power hereby was shewed to be ended, all kingdomes now coming to be the Lords, who alone sitteth and reigneth after this for ever: and that Christ is hereby meant,

is shewed, vers. 13. saying, *One like the Son of man came with the clouds, and came to the ancient of dayes, and to him was given Dominion and glory, and a kingdome, never to have end.* The vulgar, till the thrones were set, for these words, till the thrones were cast downe; whereupon *Lyra* there shall not onely be one, but more thrones at the day of judgement, because it is said, *see shall sit upon twelve thrones and judge the twelve tribes of Israel;* but neither is the day of judgement here set forth, nor will the word *שופט* signifying *proicere*, to cast downe, beare that translation. Hereby then is meant the overthrowing of earthly kingdomes, as was said before. For the pure white garments and haire here spoken of, they served, as *Polanus* hath it, to set forth his purity and holynesse, and unspotted justice: whereunto adde also his glory, because when Christ shewed himselfe in his glory, his garments are said to be white as snow, and in promising heavenly glory to some in *Sardis* the spirit faith, they shall walke with mee in white.

Hereby the ancient of dayes *Lyra* understandeth Christ in his Divinity, and by the sonne of man brought unto him, vers. 13. Christ in his humanity, but *Polanus* by the first God the Father, and God the Son incarnate by the second. I rather prefer *Lyra*, because God the Father hath never taken unto him any similitude, but the Son as a praludium of his incarnation, and *Ezek. 1.* where one sitting upon a Throne above the Cherubims appeared like the Son of man, it was undoubtedly God the Son; and here is a representation of a Judge, which Office is, by the Father deputed to the Son. There is somewhat said like unto this, *Revel. 20. 12.* where the proceedings at the day of judgement are set forth, and as there, so here the opening of the Bookes are spoken of, but hereby is nothing else meant, but that it should be justly proceeded against the kings before spoken of, as when a Judge now goeth according to plain evidence in condemning malefactours. His Throne like a fiery flame, and his wheeles. All things about this Judge appeared fiery, because fire is most terrible, and the force thereof irresistible, and the torments of those that suffer by fire extream; for which also it is said, *Our God is a consuming fire*, and vers. 10. *a fiery stream issued from before him:* which should make all the wicked to tremble and turn from their wickednesse, and to seek for mercy and reconciliation with God, that from fiery hee may turn to them a refrigeration and cooling, as to *Ananias*, *Azarias* and *Misael* in the fiery furnace. By wheeles also is this Judge set forth in his judgements, as *Ezek. 1.* for his celerity in executing them, so that when he cometh in judgement against any people, he in a short time overrunneth all places therewith. Hee is indeed long before hee cometh to judge the wicked, because he would have them turn to him by repentance, but when he setteth forth, hee cometh for the greater destruction of the obstinate most swiftly, that none may set upon repenting afterwards for this still hardening their hearts, but take time to turne now for fear of sudden destruction to come without any time of repentance granted. But it may here be demanded, if the last judgement bee not set forth in this place, why doth the Judge appeare sitting more now then any other time? Sol. Because the casting down of the Thrones here spoken of being so great and extensive, even over all the world which had bene suffered to stand so long to the extreame afflicting and doing all manner of violence and wrong to Gods people, was as it were a solemn keeping of Assizes all over the world, the Judges now coming on to his Throne, where hee might not seem before to have bene, because not so remarkably. For whilst the wicked and bloud thirsty goe on age after age, and if one beast bee put downe, another ariseth no lesse obnoxious to the Church and people of God, how doth the Lord shew himselfe to sit upon the Throne that judgeth righteously? But when he cometh with his judgments upon Thrones, and those the greatest in the world, over turning them, and not ceasing to proceed thus till hee hath put down all Dominion and power adverse to him; yea spirituall powers ruling by idolatry and superstition, as hee did in the time of the Gospel, then he sheweth himselfe indeed to sit, as is here said. If it bee thought

V. 13.

V. 14.

Lyra.

Polanus.
Math. 27.
Revel. 3.

Lyra.

Heb. 12. 29.

Note.

Note.

None image
of God to be
made.

Esa. 40. 25.

Heb. 1.

Note.
Psal. 34.
Psal. 91.

V. 11.
V. 12.

Lyr.

that this representation of God in a likeness is a ground for us to make an image of him in like manner, it is a diabolicall deceit to intangle men unawares in the foul sinne of idolatry. For thus the devill hath bewitched heathen people, drawing them to make images of false gods, that in them the devill might be worshipped; as the Apostle teacheth, saying, *an idoll is nothing, but what the heathen offer, they offer to devils*. And therefore such of the people of God, as represent God by an image, have not learned so to do from this or any other place of Scripture, but from the deceiver, the devill. For against making of the image of God expresse charge is given, *Deut. 4. 15.* from the circumstance of time, when the Law was given for the regulating of all our actions: for then saith he, ye saw no likeness, therefore take heed, that ye corrupt not your selves by making any image. And the scope of this place is not to teach any thing contrary, but that the just proceeding of the Almighty, and his terrible nature against the wicked being shewed, although he may long suffer them; all men might learn to fear before him, & therefore not presume to represent him by an Image, which is so greatly derogatory to his infinite glory, wherewith he filleth the world, and therefore is not to be thought representable by any similitude as *Esa* reasoneth. For the infinite multitude of Angels here said to stand before him, and to minister unto him; hereby both his glory and power is more set forth, as of the greatest Potentate in the world, whose glory is a guard of thousands about him, daily attending upon him, & ready to be sent out at his wil. But whereas such an one hath men, the Lord hath Angels, and a far greater company, then all the Potentates of the earth; and their Office is double, 1. Of some to minister unto him by praising him continually, as *Esa* 6. 2. Of others standing to receive instructions to goe forth to execute his will in punishing to such as shall inherit eternal life, and striking the wicked in fighting Gods battels with his servants, as in *Iosua* his time, and in killing his enemies; as the host of *Sennacherib*, and the first born of *Egypt*. Oh the safety then of the righteous, how should any harm come unto them, who have such to attend upon them, and to pitch their tents about them, and to bear them in their hands, and contrariwise the dangerous case of the wicked, against whom such warriors are sent out; which way shall they escape, or how shall they be able to stand against their force?

I beheld till the beasts were slain, &c. for the rest of the beasts their Dominion was taken away, but their lives were prolonged for a season and time. By the Beast here understood the Antichrist before spoken of, whose end shall be to be slain and cast into the fire of hell, as is shewed in *Revel. 17.* For the rest of the beasts and the prolonging of their lives for a time and time, or time and season, it is spoken, saith *Lyr*, of persecutors both under the Old and New Testament, who should be truculent and savage always as beasts towards the people of God, doing them what hurt they can, even when they have no power, if not openly, yet secretly. And this we in *England* have found to be true by experience, even since the beast of *Rome* had his Dominion here taken from him: for his members have at sundry times still bene found undermining this State by their plots and conspiracies, seeking the overthrow hereof. Thus those beasts before spoken of falling from their Dominion yet live in their seed, Antichristian and Heathenish men, of which last sort the Mahumetans and other Pagans and barbarous people are under the New Testament: and the Nations near about the Jews were under the Old, whose strength was often broken, but still they lived and bare in their mindes the same hatred, putting them on to doe the faithfull what mischief they could. But the comfort is, that this should be but for a time, because that before the end of the world, there shall be none living who shall be either Antichristian or Heathenish any more; but as farre as pertaines to outward profession, speaking all one language, whether they be *Assyrians* or *Egyptians*, or *Barbarians* of any other Nations, the wickednesse that shall abound at Christs second coming, being in the evil manners of men, and not in the diversity of their Gods as formerly, and that wicked-

nesse

ness in this sort shall be the wickednesse against which the Lord shall come in flaming fire is apparent from that prediction of his, *As in the dayes of Noah they ate, they drank, &c.* and the flood came, so shall it be when the Son of man cometh.

Polanus who adhereth to that interpretation of the *Seleucidan* kingdome meant by the fourth beast, saith that nothing else is here to be understood, but that although the Dominion were taken away from the three former beasts, yet they lived as it were, till that by the *Romans* all of them together with the fourth were quite overthrowne, and this time of their abiding still after their overthrow is expressed by these words, *a set time and a time*, as the originall text signifieth. But how they can in this sense be said to live still, let the judicious Reader judge, sith there was none other subduing of the three kingdomes by the *Romans*, then of one by another, so that if for the remaining of such peoples still they be said to live, they lived no less after the *Romans* conquest, then before, and if it should be so taken, as he would have it, which be the two times of their living here spoken of?

But the Saints of the most High shall take the kingdome and possess it for ever, even for ever and ever. *Calvin*, *Junius*, and *Polanus*, They shall take the kingdome of the Saints, understanding this as an abridgement of that which every one of these four beasts did against the people of God the Jews, each one in his time subdued and brought under the kingdome of *Judea*. And whereas the last words make against this, for ever, yea for ever and ever: *Polanus* saith, that hereby is meant for many ages, all the time that the *Babylonians* held it, viz. 70. yeares, all the time of the *Persians* 207. all the time of *Alexander* and his successors being 155 yeares. But both *Septuagint* and vulgar and *Vatablus* agree with the New Translation, and the originall will well bear it, and reason telleth us, that it must needs be so rendered, because whatsoever is said of the last words to make them agree to that exposition, they can be taken no otherwise then as setting forth Eternity, as ver. 14. in speaking of Christs kingdome he saith, that it shall be everlasting, using the same word that is used here *עלמ*, which is here trebled for our greater assurance, that it is meant world without end; and it is no way probable, that the Angel of God would be so contradictory to himselfe, as to say for ever and ever, but meaning certaine ages, when as in the visions before it was shewed, and plainly declared that the Dominion of all those should cease, the word *עלמ* being never used speaking of such a continuance as the end thereof is foretold, but only in case that no such thing is spoken, but when *עלמ* is doubled, it is alwayes so spoken to set forth everlasting, and without all end, and it is rather to be held that the Saints possession of a kingdome for ever is here set forth, because so these words are consonant with those ver. 14. where the head of all the Saints is said to have received an everlasting Dominion: Now the Saints are also said to take it together with him, who are his members and cannot alwayes be separated from their head, but must come also to the kingdome by him prepared for them, as he foretold, *Ioh. 4.* being then made one with him, not only by faith, as here, but in glory and Dominion. Lastly, it were very unadvised to put out so manifest a light of the Saints future most glorious estate in Heaven, set up in the Old Testament, the like unto which is scarce therein to be found againe any where, for of this kingdome, I doubt not, but that this passage is to be understood. And in regard of this, it is that Christ biddeth his little flock not to feare, for it is your Fathers will, saith he, to give you a Kingdome, and hereby we learn also who they be that shall possess it, viz. none but Saints of the most High, not Saints canonized by the Pope; or the wicked Christian, or he that vaunterh himselfe as a Saint for his pretending great Holiness, but hee that is holy as God is holy in all holiness of conversation. For all such, and such alone, here is comfort enough against all worldly debasement and sufferings, as to the heire of a kingdome, who although he goeth through much hardship is sure after a short time to come to his Fathers kingdome, yea more, because every kingdome of this world is temporall, this is eternall.

Luk. 17. 27.

Polanus.

V. 18.
Calvin.
Junius.

Polanus.

Note.

1 Pet. 3;

V. 21.

I beheld and the same horn made warre with the Saints and prevailed against them³ untill the ancient of dayes came and judgement given to the Saints, and the time came that the Saints possessed the Kingdomes. See the like unto this Revel. 13. 7. which proveth the same to be set forth here, that is there, viz. that the Saints here spoken of are Christians, and the little horn the same Antichrist, and as was before said, before that the kingdom of the Saints spoken of before was not taken by the former Beasts or Kings, but that the Saints took the kingdom, which endureth for ever, against those that would have all this under stood of things done of old, and not in the time of the Gospell. Yet Polanus being overcome by the evidence of truth, seeing the words can be translated no otherwise, but of setting forth the Saints taking of the kingdom, acknowledgeth this to be meant of the kingdom, which they enjoy in common with Christ, howsoever he applyeth the words before going to Antichrist and the Jews, against whom hee made warre and prevailed untill the appointed time: And by this word of the appointed time he seeketh to evade that which is brought against his interpretation, by saying, that the foure beasts held the kingdom of the Saints, till this appointed time, but then it was above ordered, that the Saints should come to the kingdom. How solid this is I referre to the judgement of others, to me it seemeth plaine, that the Saints taking of the kingdom here spoken of followeth not so long a time after Antiochus Epiphanes, as the day of judgement, when the Saints come to that everlasting kingdom, but soone after the warre, wherein the Beast overcame them, but now in fine the Beast being destroyed, they come to enter, as it were upon that kingdom, because into a more joyfull and peaceable condition in this world, being shortly after to be possessed of it actually for ever. And the setting of this forth here immediately after that suffering implyeth, that no such long time of persecution, as followed under the Roman Monarchy, could come between, but that it was therein stirred up by another beast or the little horn here spoken of springing up, which was the Papacy.

V. 23.

The fourth beast &c. shall devour the whole earth; this againe confirmeth, that not the Seleucidan kingdom, but the Roman Monarchy is hereby meant, because that never extended so farre, but to a small part of the earth, the Romans did. For the ten horns said to be ten kings, I have shewed who most probably they were, Revel. 17. qu. 3. and of the three falling before the little horn, see before, vers. 8. and of his power to be a time and times and halfe a time. Ver. 27. And the dominion and kingdom under the whole heaven shall be given to the Saints of the most High, and all kingdomes shall obey him. Hereby is shewed how that the Pope being destroyed, all kingdomes shall be united under one head Christ Jesus, as was touched before, and that no terrestriall Potentate should arise any more to persecute Christians; but the Church shall continue in peace, till the Saints at the last day be taken up and possesse the kingdom of heaven in everlasting peace and joy. But it cannot hence be inferred that Countries and Nations shall after this be no more governed by kings, no king in any place reigning any more, but one onely, that is, Christ Jesus, all Nations being now governed as free States to the end of the world. For all kingdomes be the Lords, though under a Monarchicall government, when they are governed according to his will, as appeareth by that saying of Samuel, I see said a King shall reign over us, when the Lord was your king, they were under a Monarchicall government, and yet he saith, that then the Lord was their King, and so hee was in Davids time, who saith, the Lord is King, and the Lord reigneth, and calleth him his King and his God, whereby it appeareth that he is King not only by his coercive power secretly ruling and swaying all things to his owne ends, making the greatest Kings to serve his providence, but also by his spirit ruling as Supream amongst those, that willingly submit to his ordinances. Therefore Monarchy is consistent with Christs Universal Monarchy, when all Monarchies do homage to him, and reign under him and for him, as in a large Empire many Kings in divers places

Not.
Of Monarchicall government

1 Sam. 12. 12.

and parts thereof are not prejudiciall to the sovereignty of that Emperour, but his glory is hereby the more magnified.

Hitherto the end of the matter, this is added for a conclusion of this matter to prevent all curious inquiring after such things, as God hath not bene pleased to reveal: for wee must be wise only according to that which is written, and not pry into other secrets of the Lord. As for me Daniel, my thoughts were troubled in mee, my countenance was changed, and I kept the matter in my heart, that is, knowing hereby, that most sad things should befall the Church of God under these Monarchies, I was accordingly affected with griefe, and this appeared in the paleness of my face, Daniel being herein propounded as a pattern to us, that we may not be unaffected with the sufferings of Gods people, against which it is declaimed, Amos 6. 6. and as he, so wee must keepe in our hearts the words of God, as wee desire, that our hearing of them may not be vaine, so likewise Mary did, and who so is wise will ponder these things.

V. 28.

Note.

Psal. 147. 43.

CHAP. VIII.

Here Daniel setteth forth another vision, which hee had two yeeres after the former of the four Monarchies of the world, in the third yeere of Belshazzar the King of Babylon, and therefore before that the Medes and Persians had attained unto it. He had all four very briefly represented unto it. He had all four very briefly represented unto him in the former chapter, but now the Lord declareth more at large the proceeding of two of them in particular, viz. of the kingdom of the Medes and Persians and of the Grecians, that his people might fully understand, what should be done both under the one and the other, and so it might appeare how all things past, present and to come are present unto God, and that the warres betwixt kingdom and kingdom, and prevailings at all times are ordered by his providence, and that one cannot subdue another, or stirre up any persecution against the people of God, but according to his will secretly working in all the transactions of men. In this chapter the Prophet speaks no more in the Caldee tongue, as in the seventh, but in the Hebrew, because as Polanus conjectureth, the Lord had in setting forth these things respect unto his Church in Judea, as for whose comfort they were written, and not of Pagans and Infidels, yet because it seemed good unto him by his predictions to shew to the Caldeans something, whereby they might be convinced, that hee onely was the true God, from whom nothing to come lay hid, and that theirs who could not doe this, were false gods and vain idols, hee would have the first Vision chap. 7. written in the Caldee tongue, whereby they might have a taste of his Omnipotence, and that all things to come to the end of the world were open and manifest unto him, because in that the principall occurrences of all times and ages to the day of judgement are revealed, which is also another strong argument to prove, that the fourth kingdom there spoken of was the Roman, howsoever touching the little horn something like unto Antichrists persecution is hereby shewed to have beene done by a King arising out of the Grecian Kingdom in this chapter, against the old Church of God, which because it was as materiall for the Jews then to know, as for us Christians the proceedings of Antichrist; God vouchsafed to shew unto Daniel another Vision here representing the tragicall acts that by Antiochus Epiphanes should then be done. For betwixt the Kingdom there spoken of, out of which sprung the little horn, and this here spoken of there is this plain difference made, that was a fourth beast, not one springing out of the third, and had ten horns, this springeth out of the Goat, and consisteth but of four horns, and out of one of these springeth the little horn, that afterwards grew so great, whereas the little horn there is said to have come up amongst the ten horns. For the place where Daniel had this Vision, at Shushan the palace by

V. 2.

Polanus.

the river Ulai. This Shushan, from whence the Palace here spoken of had the name, was one of the chief Cities of Persia, whereof it was spoken before *Ezra* 1. 5. But how could Daniel, who was a captive in Babylon at this time, being in the reign of Belshazzar, be in Shushan? Polanus saith, that hee was there only in spirit, about the proving of which he useth divers arguments, but forasmuch as Daniel speaketh of no such manner of being there, but saith plainly, *I was in the palace of Shushan*, it is rather to be held, that hee was there indeed, being carried miraculously thither by the Spirit of God, as Ezekiel had been by the lock of his head to the Temple at Jerusalem from the land of the Caldees, and as the spirit took up Elijah sometime and carried him to remote places, so that Ahab, who sought to destroy him could no where finde him. For all arguments brought to prove, that Daniel that was not really now in Persia, (because so hee should have made himselfe obnoxious to the King of Babylon at his return, and he should have done against his duty, it being the known will of God, that the Jews should dwell where they were, till the 70 yeares expired, and be subject to the King of Babylon, and pray for the peace of that Kingdome) fall to the ground, sith if by the Spirit hee were carried thither to see these visions, and back againe, he did nothing against his fidelity to the Babylonian King, or which had been by the Lord forbidden the Jews in generall, no more then Ezekiel, who before had been likewise carryed to Jerusalem, or Jeremiah, who being the subject of the King of Iudah, when according to the will of God he went to Babylon to hide a girle by the river Euphrates, for from generall rules exception of particulars is ever to be understood, all are to do so, unless God specially ordereth it touching some particular persons otherwise. And an argument to prove him not to have been in Caldea now, may be drawne from his change of the language wherein hee writeth, not in the Caldean tongue as hee had done before from chap. 2. 4. to the end of the seventh. But not to contend about a matter of so small moment, because divers other Expositours say the same with Polanus herein, I will yet relate what Jerome saith hereupon. *Susa* is the Metropolis of the region of the Elamites, and hereas Josephus saith, David built an high Tower square of marble great and fair which continueth to this day, into which the Kings of the Medes and Persians had their bones laid, and it looketh still as if it were new built, and is kept by a Jew, a Priest. By the gate Ulai, Symmach. by the marshy Ulay, but Vatabl. and Pagnin. by the river Ulai, and this may suffice for the place where Daniel had this Vision. Whereas vers. 3. a Ram is seen by the river having two hornes, one higher then the other, and the highest came up last, the vulgar that rendred the word *Porta* or gate before here renders it *marshy*, stood upon the marshy, for the two hornes they are afterwards expounded by the Medes and Persians, whose Kingdome is by this Ram set forth, as it was before by a Bear for its pushing the Nations in all parts, Westward, Northward and Southward; the higher horn coming up last was Cyrus the Persian, who after Darius his death came to be King alone, and was farre greater then Darius had ever bene. Vers. 5. After the Ram a Goat appeared with one horn, who is afterwards plainly said to be the first King of Grecia, and for his swift marching with his Forces into all parts and subduing them, hee is said not to have touched the ground. But this great horn is broken off, when Alexander within 12 yeares dyed, and four come up in the roome of it, when Alexanders Kingdome was divided amongst the foure Kings before spoken of, chap. 8. and out of one of these came a little horn, which waxed exceeding great towards the South and the East, and the pleasant land; the vulgar for the last words here hath contra fortitudinem, expounded by Lyra of Judea and Jerusalem, the fortitude whereof was in God Almighty. And he saith, that Antiochus Epiphanes set forth by this little horn, was little at the first because hee was a pledge at Rome, and therefore in such a condition, that no man would ever have thought of his rising to such greatnesse, but hee being of the race of Seleucus one of the four Kings, viz. of the King of Syria, although divers generations after him,

Hieron.

V. 3.

V. 5.

V. 8.

V. 9.

Lyra.

him, for which it is said, vers. 23. at the latter end of these kingdomes, escaped from Rome, and gat the kingdome of Syria from the Son of Seleucus Philometor who was his elder brother, and waxed great against the South, that is Egypt which he subdued, and the East, that is, some parts of Persia, by him subdued also, and lastly, Jerusalem, of his prevailing against which, and cruelty exercised there, and insolencies against God and his Lawes, see 1 Maccab. 1. 6. for the Heb. word rendred fortitude, it is *צבא* signifying decor or gloria, or capri- tulus; and therefore may best be rendred against the glory, yet hereby Jerusalem is understood, which was the glory of the whole earth. Of these things done by that Antiochus Aben Ezra writeth in Persius, and that he subdued Persia as farre as Ptolemais, vers. 10. And it waxed great to the host of Heaven, that is, as Polanus hath it, the Church militant upon earth, which is for warfare here compared to an host, and is called the Host of Heaven, as the Church the Kingdom of Heaven commonly in the New Testament. He is also said to throw downe the stars, because he subdued men of greatest eminency, who in vertue shone as stars in Jerusalem, and trampled them under his feet. For so the holy Ministers of Christs Churches are compared to stars, *Revel* 1. he is said also, vers. 11. to have magnified himselfe against the Prince of the Hosts, that is, the Lord whose heavenly hosts are, and that by opposing against him in four things. 1. In taking away the dayly Sacrifice, and making that to cease which God commanded alwayes to be made. 2. In overthrowing his Tabernacle, that is, his Temple, which he turned into a Temple of Idols, causing swines flesh to be sacrificed there. 3. An host was given him against the dayly Sacrifice because of transgression; Polanus, through desecration, that is, by means of such as for feare of his tyranny fell away and did after the manner of the heathen, eating and offering swines flesh, and not circumcising as God had commanded, of which sort of perfidious persons there were many amongst the Jews, and the word here used is *פסע* signifying to first and chiefly, for *פסע* is desecrate to fall, or to fall away, and they who thus fell away, were a new host, as it were, raised up for the subduing of such as stood in opposition to these abominations. 4. He cast the truth to the ground, which he did by burning the Bookes of the Lawes of God wherein the true and right way of worshiping him was set forth, and therefore this Holy Book being taken away, the truth was cast downe, and notwithstanding all this, Antiochus prospered, and did a long time according to his wicked desire, no contrary power hindering him, and this continued 2300 dayes, and then the Sanctuary, it is said, shall be cleansed: This time, saith Lyra, is six yeares, but it is to be understood, that this was from Antiochus his first taking of Jerusalem, and entering into the Temple, but hee set not up an idoll in the Temple till three yeares after this. But let us look into the words. I heard one Saint speaking, and another Saint said to that certain saint who spake, How long shall the vision be concerning the dayly sacrifice, and the transgression of desolation, &c. the word here rendred that certain Saint, Heb. is *למלכ* to the Palmori in the margin of the New Translation rendred the numberer of secrets, or the wonderfull numberer, but why it should be rendred numberer of secrets, I see not, Polanus indeed compoundeth it of *מלכ* wonderfull, and *סוד* occultare to hide or keep secret: but it cometh of *מלכ* and *סוד* signifying to number, and therefore to render it rightly, it must be the wonderfull numberer, and this was Christ the Son of God, and the matter in hand implyeth, that it should thus be reudered, because the question asked of him was about the number of the dayes of the desolation of the Sanctuary, and the answer, vers. 14. is made accordingly 2300 dayes. Christ then was hee, of whom this question was demanded, and hee is called Palmori or the Wonderfull numberer, because of his wonderfull wisdom, whereby hee knew all things even to come, and so was able to set the very day, when that desolation should have an end, which no creature, no not any Saint, nor Angell in heaven, here meant by Saint, could doe. And well might he be set forth by numberer, because he numbereth all things, the dayes of the tribulation of his Church in any

Ezek. 20. 6, 15.

V. 10.

Polanus.

V. 11.

V. 12.

V. 14.

Lyra.

V. 13.

V. 14.

Revel. 2. 10.

Job. 3.

Note.

Rom. 12. 15.

Hieron.

1 Mac. 1. 29.

Chap. 4. 54.

1 Mac. 4. 51.

1 Mac. 6. 16.

any particular place at any time, as appeareth, where it is said, *ye shall have tribulation ten dayes*, hee also numbereth the Stars and calleth them by their names, and the hairs of our head are by him numbered. And by the name Wonderfull, as also *Ejaj 14. 6. They shall call his name Wonderfull*, because hee was Wonderfull in his conception and birth, in that a Virgin conceived, man was to God united in him, hee that was infinite was contained in a womans wombe, and hee that is in heaven descended being still in heaven, and wonderfull in his life and death. And it is to be noted that Christ is not only set forth by the name *Palmoni* here, but also by the name *Hamdaberi*, that speaker, or as hee is called, *Job. 1. that word*, to which we are to take heed, and in it to believe, that we might be saved. But why is the Angell so inquisitive of the time, that this great judgement should last? *Ans.* First to shew, that the Angels are affected with sorrow, and do condole together with the Church of God suffering, and desire a speedy end of our miseries. 2. That they are solicitous about the glory of God, who if he doth not soon stretch out his Almighty hand to deliver his Church conflicting with misery under the hands of persecutors, they will hereupon be ready to open their blasphemous mouths, and say, either hee is not able to save his people, or that hee regards them not, and therefore it is no advantage to men to be his faithful servants. 3. The Angell thus interposeth himselfe to ask out of a desire, which hee had to have something answered for the comfort of *Daniel* and such godly ones, as hee was, who could not but be greatly astonished at the hearing of those grievous judgements by an heathen King to come upon Gods people and Sanctuary; and therefore the answer was made to *Daniel*, *he said unto me unto 2300 dayes*. And of the Angels of God wee should learn both to condole and to be solicitous for the Church of God in misery in any place, and to stand for the comfort of one another, as it is said, *weep with those that weep*.

Now for the number of dayes, they are reckoned by *Polanus* to have been so many, that they make 6 years 3 moneths and 18 dayes. But chap. 7. 25. in speaking of the time of the little hornes going on in his insolent doings against Gods people, it is said, *he shall have power to doe a time and times, and the dividing of time*; that is, but 3 yeares and an half. For reconciling of these hee taking both to be spoken of *Antiochus Epiphanes* faith, that there the time spoken of, was that of his setting up an Altar to offer swines flesh in the Temple, from which time in the cleansing of the Sanctuary by *Judas Maccabeus* were one y^r 3 moneths and 10 dayes, but I see not there how the whole time from the desolation made by *Menelaus* to that wicked King is also included, which, as *Iosiphus* faith, was Anno 141. of the *Seleucid* Kingdome, but the proceedings of *Antiochus* here reckoned upon were not till Anno 142. the 6 moneth and the 6 day of the moneth, and an end was put to this judgement Anno 148. the 9 moneth the 25 day. But as hath been before said, the little horn spoken of chap. 7. and the time of the power thereof doth not set forth *Antiochus*, but Antichrist rising up in the Roman State, and therefore it is but lost labour to seeke to reconcile the time here spoken of, and there, being so divers one from the other. *Ierome* faith, that some will have *Antiochus Epiphanes* a type of Antichrist, and to make him so, divide his time of raging against the Jewes and God thus, the whole time betwixt his entering the Sanctuary so proudly and robbing it, and *Judas* his cleansing it againe, began Anno 143. and in the moneth *Casseu* the 15 day Anno 145. the abomination of desolation was set up, and Anno 148. the 25 day of the same moneth *Judas* cleansed it. But from 143 to 148. although we reckon the whole 143 yeares for one, and 365 dayes to the year the dayes will be but 2100. 2nd out of these deduct what is missing in the last yeare of an whole yeare, viz. 3 moneths and 5 dayes, that is, 95 more, the whole time will be but 2095 dayes. Wherefore the time must not be thus reckoned, but Anno 143. to Anno 149. when this persecuting *Antiochus* dyed, and the godly Jewes who could not goe on in their continuall daily sacrifice before without fear, had not him any more to put them in danger.

danger by raising more Forces against them. And if we pitch upon that 149 yeare of the *Grecian* Kingdome for the determination of this time, and begin Anno 143. there will be 6 whole yeares and so many more dayes as will fully make up the whole number of dayes here mentioned, viz. 2300. that is 2090 as was said before, in 6 yeares and 210 in 7 months out of the odde yeare. And this the words may well beare, then shall the Sanctuary be cleansed, that is, within the compasse of this time, hee being cut off that polluted it, which must be before that they could be perfectly delivered to hold and sacrifice in the Sanctuary going on constantly and continually without interruption, and for further confirming of this Exposition, see ver. 24. where his death is spoken of, as the full period of this vision. As for the distinction of this whole time made again into two, that *Antiochus* in the time of his rage might be a type of Antichrist fighting and reigning three yeares and an halfe, I see no cause, why it should once come in question here, because here is no such distinction made, howsoever the other part of his time may be for this mystical singled out, chap. 12. as may be seen there. Lastly, before we goe from hence, it is to be noted that the *Vulgar* and *Hebrew* have not barely 2300 dayes, but, *untill morning and evening* 2300 dayes. In answering more fully to the question about the continuall Sacrifice, which was morning and evening, and the meaning is, it shall be 2300 dayes compleat consisting of both parts, morning and evening, wherein the Sacrifice of the Lamb used to be offered from day to day continually, shall cease according to the description of a day, *Gen. 1. So the Evening and the morning were the first day*, &c. and this is the reason why hee counteth the time by dayes.

Then *Daniel* faith, that he heard the voice of a man between the bankes of *Uai* calling to *Gabriel* and bidding him to make *Daniel* understand the Vision before going, about which hee was follicitous, whence by the way note, that it is a study becomming the wisest of men to study, what may be the meaning of heavenly visions shewed by God unto his servants at any time, and he that is studious hereabout and seeketh for resolution, shall finde it, as this holy Prophet did, and of this I can also say the same by experience, especially in my reading through the dark passages of *Ezek. 40. 41. &c.* almost without any guide but the Spirit of God, whose direction I assiduously sought.

Now for this voyce of a man, it was most probably the voice of Christ called before *Palmoni*, and *Gabriel* an Angell, this being as *Polanus* noteth, the only name whereby an Angell is called in all the Canonick Scriptures, whereas other names are by some named, as *Raphael*, &c. They are but humane inventions, *Gabriel* is a fit name for any Angell of God, because signifying the strength or vertue of God. Whereas *Michael* is afterwards also spoken of, he is none other, but Christ the Archangell, that is, the Prince of Angels, so *Polanus*. For these words, *I fell into a deep sleep upon the ground*, the vulg. hath it, *I fell down upon the ground*, or to the ground, as being astonished at the glorious presence of the Angell, not for adoration, for then it would have been noted, as it is afterwards, and taxed, the word cometh of *רדמ* which signifieth *to sweare*, to make to sleep, such a sleep as that of death, when a man through sudden feare and passion coming upon him swooneth away and falleth down. Whereby we see, what the Majesty of an Angell is, and how unable man is to bear his presence, comming to speak unto him, and how much lesse then are we able to bear the presence of God, that we may believe and repent at mens speaking, whom God sendeth, and praise him for condescending to our weakness so far, as to teach us by one another, as we are able to bear.

At the latter time of their kingdome when transgressors are come to the full: a king of fierce countenance and understanding, dark sentences shall stand up. Heb. for in the latter time of their kingdome, it is in the after time, for the *Seleucid* kingdome stood as *Aprian* faith, 270 yeares, therefore *Antiochus Epiphanes* dying, Anno 149. it continued still 121 yeares more in which time many Kings reigned, as the said *Aprian* sheweth, and who they were. For these words, when transgressors are come to the full, Heb. it is, in making full transgressors, that is, the transgressors amongst the

Exod. 29. 39.

V. 15. 16. Note.

Note. *Polanus*.

V. 18.

Note.

V. 23.

Apria. in Alex.

2 Mat. 4. 7. & c.

the people of God becoming most notoriously wicked, wherein *Jafons* falling away to the humouring of *Antiochus Epiphanes* in conforming the Jews to the Heathens, and after him of *Menelaus*, by whom many were drawn to the like, is prophesied of. And *Antiochus* is here further set forth to be a man of a fierce countenance, and understanding dark sentences, whereby the harshness of his manners is denoted: for he both procured his Fathers death by sedition and his elder brothers *Seleucus*, and prevented his sonnes injoyning the kingdom. For his understanding of dark sentences, hereby was meant his subtilty to devise means to circumvent others, as it is said, *Mac cab. 1. 3.* that hee sent his collector of tributes to the Jews, who spake peaceable words unto them, but when hee was come into the City, committed all manner of violence against their goods and persons, and his fierceness not only in attaining to that kingdom, but also all the time of his reign after appeared.

V. 24.

Appian. Alex.

And his power shall be mighty, but not by his own power: here it is foretold, how hee should come to this greatness, even as the history saith, that hee did by the help of *Eumenes* and *Attalus* neighbour Kings come to the kingdom of Syria, unto which they inclined their mindes the rather, because for some offences taken against them by the Romans, they feared them. He also increased his strength by the ambitious and prophane high Priests of the Jews, as hath been already touched according to *2 Maccab. 4. 7. & c.*

V. 25.

Hee shall be broken without hands. Having hitherto spoken of the wicked practices and intolerable pride of *Antiochus*, now he sheweth, what his end should be, viz. not by being cut off by a violent death in war, but by Gods just judgement seizing upon him, as he was well worthy. How this was fulfilled, see *2 Maccab. 9.* hee had intolerable pangs in his body through a fall out of his Chariot, when hee hastened in a great rage towards *Jerusalem*, whereupon his inward parts putrefied and wormes bred, and an intolerable stench came from him, and so hee dyed in extream misery, making vowes to God, if he would spare him, but Gods wrath would not now be pacified againe towards him. Wherefore let none of how great power soever they be bear themselves hereupon, but still walk humbly before God, for so much as that the power, which is irresistible by man, is still subject to God, as this wretched tyrant before his death was made to acknowledge: but because hee did it not sooner, that his acknowledgement was vain and bootlesse unto him, that wee may learne to confesse our own weakness and wickedness before it be too late, that is, extremity of sickness forcing us hereunto, because so wee may doubt whether wee shall be accepted or no, humble our selves what wee can, such the judgement of death is now begun to be executed, and so it is too late for us to repent, as when the great day of judgement of all the world cometh.

Note.

V. 26.

Shut up the vision, for it shall be for many dayes. After these things represented and expounded, the Lord would have *Daniel* keep them secret from the *Caldees* and other Heathens then living, as not concerning them, for which cause the language, wherein they were written, is also varied from the *Caldees*, wherein the 7 chapter was written, to the *Hebrew*, intimating a concealing of them from them, and an imparting of them onely to the Church, that in all the changes and troubles that should follow, shee might have whereupon to stay herselfe and be comforted, as certainly knowne, that all things were by the Divine providence moderated and her persecutions, although most fierce and sharp, should soon have an end again, which ought also to be our comfort in the midst of our greater sufferings, who be the true faithfull people of God, and speak and understand the Holy language. Whereas he saith, the vision is for many dayes, the meaning is, from the first to the last extending to a long tract of time, viz. from the beginning of the reign of the *Medes* and *Persians* to the time of the foresaid *Antiochus*, and his death, that is, as *Polemus* calls it up, about 300 yeares, at the end or near the end of which time the faithfull Jewes should have speciall use hereof, as being in it most concerned.

Note.

V. 27.

Lastly, *Daniel* sheweth how this Vision wrought upon him, for certain dayes hee was sick and weak, so stricken was hee at the miseries foreseen to come to

the

he Church, but none else knew of these things then, but hee concealed them as hee was commanded, when he was recovered from his sickness arising and going about the Kings business, and making no shew in his countenance of any trouble or distraction of minde for any thing, that he had seene. From hence *Polemus* argueth again, that *Daniel* was all this while in *Babylon*, and not at *Susa* before spoken of, but onely seemed to himselfe to be there, but this cannot hence be proved, for the same divine power that carryed him out could suddenly bring him back again, as weak as he was, and then he, as if nothing else had befallen him in all the dayes, that he was absent, went silently on about his business again.

CHAP. IX.

IN this chapter *Daniel* sheweth, how that in the first year of *Darius* the Median hee understanding by *Jer. 25.* that at the end of 70 yeares God would bring back again the captivity of his people from *Babylon*, set himself by prayer and fasting most earnestly to seek unto God, now that this time was accomplished, for the fulfilling of this his gracious promise, and in this his devotion he continued confessing sins, & the justice of Gods proceedings against his people therefore, and entreating for mercy, till the Lord sent the foresaid *Gabriel* unto him, who telleth him, *V. 24. Seventy weeks are determined upon thy people, and the holy City to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.* But before I come to speake upon these words, it will be necessary to resolve a question about the fulfilling of the 70 yeares spoken *v. 2.* whether they were now ended or no, or when they ended, and to finde this out, when they began. But touching this I have spoken upon a *King. 25. 9.* shewing the divers conjectures of divers, but approving that, which beginneth the 11. of *Zedekiah*, the 19 of *Nebuchadnezzar*, who reigned 43, and therefore 24 yeares, in the time of his reign passed, of these 70 *Evilmer. 30. Bageslar 3. Labassardas 6. Belsazar. 5. Darius 1. Cyrus 1.* But since according to others I have gone upon another reckoning, *Dan. 5.* counting to *Nebuch. 35* yeares, to *Evilmer. 18.* to *Belsazar 17.* leaving out the other two mentioned also by *Iosaphus*, in making which accounts Authours are so divers, that I can determine nothing certainly, only this is certain, that about this time 70 yeares were expired, which is proved by the events, the Jews set at liberty to return, and whatsoever others conjecture, the time of reckoning must needs begin Anno 11 of *Zedekiah*, because *Daniel* calleth them here 70 yeares of desolations, and the time of *Jerusalem* lying desolate could not begin till then, because that neither from *Jehoiakims 4.* year, nor his 11. nor *Jehoiachins* captivity can the reckoning be begun, seeing all this notwithstanding *Jerusalem* and *Judah* were inhabited till *Zedekiah An. 11.* And after this *Nebuchadnezzars* time could not be above 26 yeares, because *Evilmerodach* was King *An. 37.* of *Jehoiachins* captivity, out of which deduct 11 of *Zedekiah*, and 26 yeares remain, after which if we allow to *Evilmerodach 30.* as some doe, and but 14 to *Belsazar*, where as some reckon 17. we shall come to the full time, the first of *Darius*. But to leave this, as touching which we can have no great certainty, let us come to the 70 weekes here spoken of, at the expiration whereof God promiseth farre greater matters for the comfort of his beloved servant *Daniel*, and of all his faithfull people, for our encouragement to seek unto God with all earnestness for the deliverance of his Church in Faith, for in so doing we shall both prevail in respect of the thing desired, and to hear also of far more that the Lord will doe, then we have desired.

For the computing of these 70 weekes, every week being 7 yeares, together 490. I have spoken so largely in my continuation of the History at the end of *Nehemiah*, that I shall not need to say any more thereof in this place, but refer the studious reader thither. For this place, the Angell speaketh here,

R r 2

Contin. his stor.
p. 190.

I. Ge.

1. Generally of that which should be done in the 70 weeks, all together, *For thy people and the holy City to finish transgression, &c.* 2. He distinguisheth these weeks into 7 weeks, and 62 weeks, *v. 25, 26.* and one week again into two, in the first part whereof the sacrifice should cease, and then for the overspreading of abominations he shall make it desolate. *V. 27.* Touching the general, that by 70 weeks are not simply understood so many weeks, but so many weeks of years is plain, because otherwise after their return out of captivity they should have had their City destroyed again in one year and 18 weeks, which was before it was built again, yea which is as strange, both City and Temple must have been built in 7 weeks, and therefore the Rab. themselves seeing into this, acknowledge weeks of years to be here meant, as I have in the place before cited shewed. In saying 70 weeks he alludeth to the 70 years then passed wherein they suffered by a tedious captivity, but now he sheweth, that they being returned into their own land should dwell there again 7 times as long as they had lived in exile, in which time an expiation for sin should be made, and everlasting righteousness by the Messiah or Christ brought in, and his whole time is ten jubilees, wherein this reckoning of weeks of years first begun, only before it there was a week of years, the last whereof was holy, in which they might neither sow nor reap but let the land rest, and for the rest of old upon the 7 year, and the year after 7 times 7, now 70 weeks, consisting of ten times such a number are appointed, to shew the rest to come to all the truly faithful by the Messiah. And as *Polanus* noteth, here are three benefits coming by Christ to the faithful reckoned up, 1. To keep from defection. 2. To seal transgressions. And 3. to expiate sin, in which words he rendereth it in stead of these, *to finish transgression, to make an end of sin, and to make reconciliation for iniquity.* By keeping from defection he understandeth the keeping of the remnant of the faithful from falling from Gods grace through unbelief in Christ, when so many of that Nation should by *sealing up transgressions*, the forgiving thereof, they being hidden and covered: the expiation of sinne by Christs offering himself for their sins, and the Heb. will well bear this reading and exposition. But *R. Solomon* he saith, turneth all this another way, *viz.* to keep them by a longer continued exile, then that of the *Babylonian* captivity from falling away to wickedness any more, their sufferings in all this time being satisfactory for their sins past, so that when there shall once be an end hereof, they shall be a righteous people for ever. But this is a devillish device to keep them in blindness, and to harden their hearts against the true Messiah in expectation of another yet to come, and is contrary to the evidence of this place, and the explanation hereof following, *vers. 25.* which is so clearly for our Christ, that it cannot possibly be evaded. From the going forth of the commandment to restore and to build *Jerusalem* shall be 7 weeks and 62 weeks, and the street shall be built again, and the wall, even in troublous times. In which words the proceedings to come according to the generall prediction, *vers. 24.* are more particularly set forth. 1. The going out of the Decree to build *Jerusalem*, and the houses in the streets thereof and the wall about it, which should not be without great trouble 7 weeks, that is, 49 yeares, the time of a *Jubilee*. 2. The time which should intervene after this, untill the coming of the Messiah and his cutting off, 62 weeks, *vers. 26.* that is, 434. yeares. 3. Another week in the midst whereof the Sacrifice should be made to cease, and in this time the destruction of the City, *vers. 27.* that is, in 7 yeares more, all together being 490 yeares. But before we come to the opening of this further, I will return again to *vers. 24.* And first, by the keeping from defection the oblation of sin and the expiation thereof, *Polanus* rightly saith, that one part of the benefit coming by Christ is meant, *viz.* the taking away of evil, and by the bringing in of everlasting righteousness, the other part which standeth in the collation of good. The evil taken away is 1. of sinne, when through sanctification attained by the spirit sinne is mortified and it reigneth no more in our mortall bodies. 2. Of guilt, the handwritings, that is against us, being cancelled. 3. Of punishments out of Gods justice due for our sins either in this or in the world to come, for from all these the true

Levit. 25.

Polanus.

V. 25.

Polanus.

Rom. 6. 12.
Col. 2. 14.

believer is delivered through him our most blessed Saviour, and Redeemer. The good collated is everlasting righteousness, which is not only that of sanctification, because it is but in part, but the righteousness, whereby the believer standeth righteous, and so shall stand for ever, which is righteousness every way perfect according to that, which is by the law required; and in none is this righteousness to be found but in Christ alone, who came not to dissolve the law, but to fulfill it; yet this righteousness is made ours by faith through imputation, whereby we come to be accepted of before God for perfectly righteous, as if we had in every thing all the dayes of our lives fulfilled all righteousness.

Mat. 5. 19.

Qu.

Qu. If it be so, that Christ in fulfilling the law in all things, brought in everlasting righteousness, as hath been said, what need was there, that he should dye for our justification and salvation? *Ans.* It was necessary for us that Christ should suffer death for us sinners, that we might be delivered from everlasting death, and that by fulfilling all righteousness he should make a compensation for our unrighteousness: for the precepts of the law cannot be satisfied but by doing them, and the commendations of the law for transgressions cannot be satisfied but by dying for them: and so bearing the punishment due therefore: So Christ by bearing the punishment due to us, and by his obedience covered and abolished our disobedience. Thus likewise *Justin Martyr* taught of old; saying, As *Adam* subjected all men to death by sinning, and made all our nature obnoxious to sin; so Christ revoked and abolished all this, by leading a life free from all sin, and suffering death for our sins: And indeed in suffering he fulfilled all righteousness, which was begun, and in acting whereof he continued all his life; but in his death his obedience was most perfected, and the greatest love of all was shewed. If it be said, when God gave *Adam* a commandment to be kept at the first, and annexed a penalty in case he should break it; we cannot conceive that any other thing was meant, but either he should keep the commandment, or dye the death; and therefore Christ having kept it in every thing, which was since given in charge, it should seem, that there was no need to the bringing in of righteousness, that he should suffer death also. *Sol.* It is true, if *Adam* had obeyed that commandment, and never broken it, he could not have been required to bear the punishment of death also; but he transgressed, and we in him, and therefore both this punishment must be born, and Christ, who came as a second *Adam*, must obey and persevere in obedience also to the end, that through him, standing in the stead of him and his sinfull posterity, perfect righteousness might again be brought in, and we delivered from *Adams* unrighteousness in both parts for ever.

Just. Mart. de
confess. fideli.

If it be said, so much as Christs perfect obedience is ours, we need not live in obedience to Gods laws, but as we lust. *Answer,* he obeyed not only to make a compensation for our disobedience, but also to give us example, as he saith, *Learn of me, &c.* and therefore disobedience and looseness of life in us is inconsistent with faith in him, for how can he be judged to believe in Christ that followeth him not as farre as he is able, but rather goeth from him and followeth his enemies, the Devill, the World, and the Flesh?

Cb.

Mat. 11. 28.

Ob.

If it be said, Christ was bound to keep the law because he was a man, and it is every mans duty to obey the law for himself, and when he doth so, this extendeth not to another, but to himself only; therefore Christs obedience and righteousness cannot be ours. *Sol.* 1. Although the man Christ were tied to obey, yet Christ God was not. 2. He was not made man for himself, but for us, and therefore obeyed for us. 3. Man is not bound to obey because he is a man, but because God hath subjected him to laws, as Christ was not, but only in relation to us; as it is said, *God sent his son made of a woman, and made under the law to redeem &c.*

Gal. 4.

If against justification or righteousness imputed to us, that is, Christs righteous living, it be objected, that *S. Paul* never teacheth so, but of justification by his death, or blood; it is answered, this implyeth his obedience also, for

Ob.

R r r 3

Phil. 2.

Rom. 5.

for he saith that he came in the form of a servant and humbled himself herein to serve and obey to the death of the Crosse; yea, it is expressly said, that as by the disobedience of one man many were made sinners, so by the obedience of one, many were made righteous. Divers other questions are moved and answered by Palamus upon this place, but whose desireth to see them, may have recourse unto him, I think divers of them overcurious, and that these are enough to be moved and resolved here.

The next thing here spoken of, is to seal up the vision and prophesie, whereby is meant, putting an end to all prophesies touching the Messiah, as having their accomplishment in him, for the setting forth of whom, they were principally stirred up from time to time, that wrote them, and therefore Hebr. it here to seal up the Vision and the Prophet, no Prophet being to come after to set forth visions or prophesies touching him. According to which our Lord saith, that the law and the Prophets were till John, and Hebr. 1. In former times God spake divers wayes, but now, by his Prophets: It followeth, (and to avert the most holy, that is, Christ, with the fullness of the Spirit, as in his baptism, of whose fullness we all receive. For the words to anoint, cometh of the same radix that the Messiah doth; and it is, the holy of holies, by which name the most holy part of the Temple was commonly called *Sanctum Sanctorum*, and here the Messiah is thus called, to shew, that he was by the Sanctuary prefigured in his body, as he also intimateth, when he saith, *Destroy this Temple, and I will raise it up again in three dayes*: for he spake this of his body. So then here is shewed, that within the compasse of the 70 weeks, great things should be done for the Jews, if they had grace to make use thereof; their City with the Temple and walls, should be built, the expected Messiah should come to their everlasting comfort in respect of the expiation of sin made by him, and introducing of righteousness, a sign of whom, should be the anointing with the Holy Ghost by coming down and resting upon him.

Now to come to the division of this time, v. 23. the first 7 weeks making 49 years, are the time after the going out of the decree for the building of the City and Wall, which by Palamus is begun *anno* 2. of Darius Notus, who gave out his Decree, and to the end of his reign were 18 years; then Artaxerxes in the 20 of his reign sent Nehemiah to build the Walls, who tarried there about it, 11 years, which being put all together, make 49 years. But he reckoning thus bringeth in not only the cutting off of the Messiah, but also the destruction of Jerusalem, following 36 years after, within the compasse of this whole time of 70 weeks; which indeed cannot be done, unless the computation be so begun.

But in my foresaid continuation I have, following others, begun it *anno* 7. of Artaxerxes, when Ezra was sent to Jerusalem, because from thence to the passion of Christ were just 70 weeks, as I have there shewed more at large. Neither can it be hence proved, that the destruction of the City and Temple should be within the compasse of this time, but only that after this, it should be for the abominable wickednesses of the Jews: whereas the dividing of one of these 70 weeks from all the other, and the dividing of that week into halves (v. 27. *He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the oblation and sacrifice to cease*.) may seem to make against the suffering of the Messiah at the end of the whole time first named, it is to be noted, that he saith not, he shall be cut off in the midst of the week, but only *he shall make the sacrifice to cease*, that is, he at his beginning to shew himself publicly to be the lamb of God that taketh away the sin of the world, as John the Baptist called him immediately after his being baptized, shall from thenceforth be counted the only propitiatory sacrifice for sin; and that the continual sacrifice of a lamb every morning and evening, should upon his offering of himself upon the crosse, cease, and be available no more, to shew which further the Temple should be destroyed not long after, and never be reedified, so that there should then be a cessation of sacrificing per force for ever after. And for the computation made by Palamus, the words before going, after 62 weeks the

Messiah

Messiah shall be cut off, shew that the destruction of Jerusalem cannot possibly be brought within the compasse of the 70, because that 62 and 7 before them being deducted out of those 70, one only will remain, that is, seven years, but Jerusalem was not destroyed til near 40 years after his cutting off; neither is it said, in the sixty second week the Messiah shall be cut off, but after 62. To come therefore to the explanation of each passage here according to this account. In saying 7 weeks and 62 shall be to Messiah the Prince, he meaneth not, that these two should strictly be divided, but that within the first number the City and Wall should be built, and in the compasse of 7 and 62 put together, the Messiah should come. For the naming of 7 first, it is done because 7 weeks of years make a jubilee, and so it is an holy number, of which the spirit of God delighted to speak, especially in setting forth deliverance from servitude, return to possessions, and making publick joy. It is not hereby necessarily implied that so many years should passe, before that all the things here spoken of should be done, but in this compasse of time they should be done, as they were in the dayes of Nehemiah.

But it may be doubted how the computation of the 70 weeks can be from the 7 year of Artaxerxes, seeing no decree came out then, but in the time of Nehemiah in his 20 year: For the resolving of this, it is said, that the same which is said to be the 20 year was the 7; the 20 since he began to reign together with his father Xerxes, and the 7 since he began to reign alone. Of the time when the Wall was built and the troubles thereof see in Nehemiah. After 62 weeks the Messiah shall be cut off, but not for himself, Hebr. and shall have nothing, that is, be counted by the Jews as vile and nought, *Vulg. Et non erit ejus populus qui cum negaturus est*: a manifest place to convince all gainayers, that Christ Jesus was to be cut off by a violent death, and despised, as *Esay* 53. it is also prophesied, whereas the Jews would not believe in him for this cause, affirming that the Messiah must continue alwayes, and the Prince of the people that shall come, shall destroy the City and Sanctuary, this is a Prophesie of the judgment to come upon the Jews, after their cutting off of the Messiah, by Vespasian the Roman Emperour, and is not to be counted within the compasse of the time of 70 weeks, and the end thereof shall be with a flood, and to the end of the war desolations are determined: that is, the Roman Army, as a great and irresistible flood bearing down all things, like unto Noahs flood, wherein so few persons were preserved; so the coming of the Assyrians is set forth by a flood, *Esay* 8. 7. and to the end of the war, &c. that is, this war being ended and all destroyed hereby, desolations shall follow for ever; not desolation, as in the 70 years captivity, but desolations without end, as hath been hitherto proved true by experience, the flood that then overflowed Judea, overflowing it as it were still in the stupendous effects hereof, even as ground into which the Sea hath broken, that cannot be delivered any more, but lyeth waste alwayes.

And he shall confirm the covenant with many, for one week, and in the midst of the week shall make the sacrifice to cease: This by Rabbi Solomon, is applied to the Roman Prince before spoken of, with whom he saith a covenant was made by the Jews for 7 years, but being not kept on the Jews part, in the fourth year after the making thereof, the Romans destroyed both the City and Sanctuary, and then the dayly sacrifice, as must needs, when they had no place to offer it in any more, ceased for ever. But of such a covenant betwixt the Roman Emperour and the Jews, no Historian maketh any mention, and therefore it is a Rabbinicall fiction. The truth is, the end of the City being spoken of, as by the overflowing of a flood by way of anticipation, to join together the cause, the crucifying of Christ, and the effect, viz. the coming of the Roman Prince, and destroying the City never to be rebuilt, but alwayes to lye desolate; now he returneth to Messiah the Prince again, shewing what he should do in the last of the weeks before spoken, he shall confirm the Covenant with many, that is, through preaching the Gospell and doing miracles, he shall convert many unto him, and so confirm by his blood the covenant, called the new covenant, before spoken of by Jeremiah, which is the covenant of grace

V. 26.

V. 27.

grace and life; and he saith, not to all, but to many, because the generality of the Jews rejected him.

For the Sacrifice made to cease in the midst of the week, herein respect was had to the time of our Lords preaching, before his suffering death, which put an end to all carnall sacrificing, sith that therein that was perfectly done, which was by oblations and sacrifices prefigured. For this time was but three years and an half, which is half a week of years; and here the Angell varieth from the one week of the 70 before spoken of, to an half week of Christs preaching, to denote justly by this circumstance again the very time of his death, as he had spoken at large of it before, saying, after 62 weeks the Messiah shall be slain, and more restrainedly 70 weeks are determined for the expiation of sin, and bringing in of everlasting righteousness, which was the time of Christs death. For neither can this half week be referred to the ceasing of the sacrifice through the destruction of the Sanctuary, because even they that bring that destruction within the compasse of these 70 weeks, say not that it was before the last year hereof, therefore not three years and an half before that time ended: nor can it be referred to the last of the 70 weeks, for then Christ must have suffered before the last year of the time here determined above three years, unless we shall say, as I said before, that his being published to be the Lamb of God that taketh away the sin of the world, is here called the causing of the sacrifice to cease.

And for the overspreading of abominations, he shall make it desolate, even till the consummation and that determined shall be poured out upon the desolate. The Vulg. in the Temple shall be the abomination of desolation, and even to the consummation and end the desolation shall persevere: Hebr. untill the consummation and consumption determined poured out upon desolation: there being nothing in the former words, that signifyeth Temple, but only to make this to agree with *Mat. 24.* where the abomination of desolation is spoken of, but without any such supply, that agreeth well with this, and thereby it appeareth, that the abomination overspreading here spoken of, was the cause of this desolation: for Jerusalem was then so full of abominable sins, as *Iosephus* saith, that if the Romans had not come to destroy them and their City, it might well have been expected that God should have rained down fire and brimstone to consume them, as he did upon *Sodom*; as hath been said in my continuation of the history before spoken of; where I have also shewed the manner of the destruction of Jerusalem. Of these words the meaning is, that for the Jews abominable sins universally corrupting all the land, the City and Temple should be ruined, and so continue after the desolation, to which it should be brought for ever, desolation being thus, as it were, added to desolation. And therefore if any thinke of the rebuilding of Jerusalem again after the Jews conversion, they are by this manifestly concluded against us holding contrary to the truth. For although the Lord saith, thy habitation shall be left desolate, till thou sayest, Blessed be he, that cometh in the name of the Lord, and the building of Jerusalem upon her own heap be spoken of, and everlasting peace to be to Israel after this; yet it cannot hence be inferred, that the Jerusalem and Temple of wood and stone shall be built there again, but a glorious Church in that land spiritually understood. And whereas many Rabbins of the Jews blindfold their eyes from seeing into the true meaning of this place, by diverting them to some other interpretations hereof; none of them yet can deny, but that the time here set is long agoe past, even ever since the destruction of Jerusalem by the Romans; and by consequence the Messiah cannot be yet to come, as they expect, but came then, and was approved by Gods Angels, and an almighty power shewing it self in him; so that nothing but a spirituall judgment upon their souls, whereby they seeing see & perceive not, hindereth them from seeing to beleve unto this day. And when this judgment shall be taken off, they shall see and look up to him whom they have pierced, and mourn; which till then, by the greatest evidence of reason out of their own Prophets, they cannot be made to do.

And therefore pray we to the Lord to hasten the taking off of the veil of blindness

Matth. 23:

blindness and give them a sight of him, who in all their sacrifices was continually pointed at, that beholding at length his glory and unparalleled love, they may melt into teares for their so long continued obduracy, and be saved.

CHAP. X.

Here followeth the third Vision of Daniel in the third year of Cyrus King of Persia, at what time he must needs be very old, for he was carryed captive into Babylon ann. 3. of *Jeboiakim* King of Judah, from which to the end of his reign was 8 years, from thence to that captivity in the 11 of *Zedekiah* 19: whereunto adde the 70 years of the Babylonish captivity, and we shall come to 89, and one year of *Darius*, and 2 of *Cyrus*, make 92, and unto this adde his age when he was carryed captive, happily but 7 or 8, all together make 100 or thereabouts: Yet at this great age Daniel living in great honour and estimation, and without doubt abounding with all comforts of this life, for the high place wherein he was set by *Darius*, Dan. 6. gave his mind more to understand the mysticall things of God, the more had been revealed before unto him; and to the end that he might attain hereunto, he sequestred himselfe from the delights of this life, pleasant wines and delicate fare, and continued mourning three full weeks.

From whence note, that he who is enlightened in the knowledge of the mysticall things of God, resteth not satisfied in that which he hath attained to, but earnestly desireth to be filled yet with more such knowledge, so sweet doth he find that unto him, which already he hath; as *David*, to whom the word of God was sweeter then the honey comb: which maketh against all those that care not for such knowledge, or if they do, they have no such earnest desire unto it, any modicum hereof sufficing them; verily it sheweth, that they are altogether without divine understanding, to this time, because that so loone as this entereth, there is a desire bred by all means to know more and more.

Again, to get spirituall knowledge the flesh must not be pampered, but abstinence used; and because it is not to be doubted, but that Daniel joined unto his abstinence assiduous prayer, for so he did *ch. 9.* it must at all times when we adresse our selves to increase it, be sought by praying likewise. *Polanus* saith, that Daniel was affected with so great sorrow, because the decree of *Cyrus* going out for the building of the Temple, many enemies rose up and hindered it, and so it not going forward, he feared that dishonour would redound to God, who had promised that it should be built.

Whereas it is said *v. 1.* in the third year of *Cyrus*, but *ch. 1. ult.* Daniel continued in the first year of *Cyrus*, here is no contradiction, for it is not meant there, that he lived till then and no longer, but he continued in estimation and honour among the Babylonian Kings, till the subduing of Babylon by the Persian: But he lived still, and had this revelation the third year of *Cyrus*: and he was by the river *Hiddekel*, which was one of the four that lay by the garden of *Eden*, *Vulg.* the river *Tigris*, so called from the swift running, because the Tigre is the swiftest of foot of all other beasts: but *Quint. Curtius* and *Pliny* say, that *Tigris* is a Median word signifying arrow; by which name yet it is agreed, that it was called for the same reason. The day of the month is also set down the 24, because the things now revealed were most memorable as concerning the Church of God to the end of the world.

I saw a man whose loins were girt with fine gold of *Ophaz*, in linen, and his face as lightning, his eyes as lamps, &c. This man according to *Lyra*, was an Angel, but *Polanus* will have him the same, that appeared before unto him, *ch. 8. 13.* who is called *Palmoni*, the numberer of secrets, which he proveth from *Dan. 12. 7.* where an Angell inquireth of this man, how long it should be to the end of these wonders, and he confirmed by oath, that it should be a time and times and

V. 1.

V. 2.

Note.

Psal. 19.

V. 4.
Gen. 2.

V. 5.

Polanus.

and half a time, which implyeth, that this man was so great in understanding, that the Angels had light and understanding from him, as a fountaine of knowledge, *Revel. 1. 13.* we read also of the like appearance, where no man doubteth, but that it was Christ. He had a linnen garment to set forth his Priestly Office; because the Priests wear linnen garments; a *girdle of fine gold of Uphae*, to set forth by the girdle his readinesse, as a servant to do his Fathers will, because good servants are said to stand with their loins girt, and their lamps burning; by the fine gold, of which it was made, his purity, stability, when tried in the fire, and vertue medicinall, that was in him to heal the diseased. His body like Beryll, that is, of a sky colour, shewed him to be heavenly; his face like lightening for celerity, shewing how soon hee should shine from one part of the heaven to the other, all over the world; *his eyes like lamps*, to shew his clear seeing of all things even in darkest and most hidden places. Lastly, *his armes and his feet like burnished bras*, his strength being hereby set forth to stamp upon, and break in pieces all men that oppose him, as he that hath brazen armes and feet can easily break in pieces a potters vessels of earth.

Hitherto his parts, now his words were as the sound of a multitude, so *Job. 1. 15.* *Ezek. 1. 14.* A sound of the living creatures was heard as of many waters, hereby was shewed the great extent of Christs voice piercing further then the voice of any other man, yea more efficacious then the voices of many men together to move the air, as when the Spirit came downe, *Act. 2.* a great sound, as of a rushing wind was heard, and the Apostles were filled with the Holy Ghost, so at his Word and will we receive the sanctifying Spirit to lead us into all truth.

Hitherto the description of the man appearing, now followeth the effect of this Vision, and of the sound heard in *Daniel*, and those that were with him by the river. *Verf. 7.* He was astounded, and no strength remained in him, but fell to the ground into a dead sleep, being as it were through feare stricken dead, as he had been before *chap. 8. 18.* but those that were with him, who heard only the sound, but saw nothing, fled away and hid themselves for feare, so that *Daniel* was left alone. He both saw this glorious apparition and heard the sound, as being vouchsafed so great a favour, they were by Gods providence onely present there at the first to testifie the terrible nature of the voice, and that it was not a feigned, but true thing, that *Daniel* had then this wonderfull revelation, that we might beleve: so when *Saul* was persecuting the Church of Christ, and had a Vision of a light from heaven, whereby hee was smitten downe to the ground, and heard that terrible voice, *Saul, Saul*, why persecutest thou me? there were others present, but heard not the words, onely they heard a sound of a voice speaking unto him, and saw the light. *Daniel* being astonished and fallen to the ground, as hath been said, was comforted and raised up, and then the man, that so gloriously appeared said unto him, *Fear not Daniel*, for from the first day, that thou didst set thy heart to understand, &c. thy words were heard, and I am come for thy words. But the Prince of the kingdome of Persia with stood me 21 dayes, but loe Michael one of the chief princes came to help me, and I remained there with the King of Persia.

Here it is questioned, who is meant by the Prince of Persia, and resolved by the Ancients, an Angell set over that Kingdome, but whether good or bad, they agree not, some say, that it was a bad Angell, holding that every Kingdome hath two Angels set over it, one good and another evill, the good to move them that inhabit it unto good, and to stand for the good thereof, and the evill to instigate it to evill, therefore say they, an evill Angell is here meant, who stirred up the Persian King against the Jewes, to hinder the putting of *Cyrus* his Decree for the building of the Temple into execution, as I have shewed, that it was done upon *Ezra*, both in the time of *Cyrus* and *Cambyses* his son. Others, that it was a good Angell, who would not have the Persians to want such a people to serve them, as *Pharaoh* in times past would not, but to hold them still in the country, that were there, and to give to such as were gone into *Iudea* so great discouragement, that they might rather be willing to re- turn

Rupertus, Cassianus, Prosperus.

Euseb. Clement. Kon. Gregor. Nazianzen. Hieron. Theodor. vet. Lyr.

turn again, then to continue there still. *Polanus, Junius*, and others of ours hold, that no Angell, but a Prince properly so called, viz. *Cambyses*, King of the Persians after *Cyrus* is here meant. But of what power could a man, though a great Prince, be to withstand the Son of God, as they take the man before spoken of to be, when as one Angell in one night destroyed in the hoast of *Sennacherib* 185000. 2. It is as great a question, who *Michael*, whom he calleth their Prince, was, who he saith help him, for if by *Michael* the Sonne of God be understood, as ours hold, and by the man before spoken of, Christ, how can hee speak of him, as of a third person? To these, I find nothing said by any man in way of resolution. And therefore it seemeth necessary to me to understand by the man before spoken of, not the Son of God, but an Angell of God representing God, as an Angell many times doth, and speaketh accordingly, one superiour to another of an inferior rank, according to instruction given from God, and so it may be conceived to have been done, *Dan. 12. 7.* and then the Prince of Persia must needs be another Angell by God set over Persia, as the Guardian of that Kingdome, or rather one of the Devils Angels swaying by his suggestions the King of Persia to oppose the building of the Temple in enmity against the people of God, who most earnestly desired the going forward of that work. For that God setteth any good Angell over an heathen kingdome to be a guardian to it, to intermeddle so much, as to argue before God for a wicked Kings being permitted to hinder a good work, I cannot beleve, although there be some that stand for this, saying it doth not misbecome a good Angell so to doe, provided, that when God revealeth his will, hee cease to stand any further for it. Of the Devils angels, see *Revel. 12. 27.* where it is said, the Dragon and his angels fought, and Michael and his angels. It is true, the Son of God, Christ Jesus is shewed to John in the like manner, that this man here, but it is not therefore necessary to conclude, that he was the same; for some things here spoken, are said of the four living creatures, *Ezek. 1. 12, 13.* *verf. 7.* their appearance was as lightning and as lamps, and burnished bras. And if we take that glorious man for an Angell of God shewing himselfe unto *Daniel*, and the Prince of Persia for an angel of the devill, and *Michael* called the Prince of the Jewes, for a principall Angell of God placed as Guardian over *Judea*, and the Jewes in chief, all things will very well agree. The angel of the Dragon or Devill might by opposing through Gods permission retard a good Angels coming to *Daniel* to comfort him, and he might in a kinde of duell be held by him in Persia during the time here spoken of, and then by *Michael* a principall Angell coming in to his help, prevail to come away and assure *Daniel* of the constant purpose of God to stand for his Temple and people. And touching *Michael*, it is not said any otherwise, but *Michael* one of the chief Princes came to help me, not the Prince over them, as Christ is, but one amongst them, implying, that there were more such Princes of God. And this argueth also, that the Prince of Persia was not the King, because another of these Princes, who are called Principalities in heavenly places, because Angels of great power whether they be good or bad. Of *Michaels* contending with the Devill also about the body of *Moses* *Iude* speaketh, saying that he durst not then bring a railing accusation against him, which argueth, that *Michael* this Archangel was one under an higher power, viz. God, and touching Christ, it is said, that he shall come with the voice of an Archangel, therefore he is not the Archangel so often in Scripture spoken of, *verf. 20.* He also saith, that he would now goe forth and fight with the Prince of Persia, which was done, when *Cambyses* being dead, who had beene stirred up by the suggestion of the Devill to hinder the building of the Temple, *Darius* came to be King, who took order for the going forward of that work until it was fully finished, no evill angel having power any more to hinder it. Whereas he addeth, when I am gone forth the Prince of Grecia shall come, meaning the evill angell, that should stir up *Alexander* the Greek Emperour, who should also attempt something against the Temple and Jewes, as he did, although miraculously by God inhibited from doing any harm to it or them. From the care taken to answer *Daniel* praying, note that so soon as the faith- full

Junius. Polanus. Calvin.

Rev. 1. 13, 14.

Ephes. 6. 12.

Jude Epist.

1 Thes. 4. 16.

Note.

V. 20.

full pray they are heard, and shall be certainly answered, although they may for a time be delayed. 2. The faithfull have enemies amongst the Angels, but they have also friends, which shall doe them more good at length, then they can doe them hurt. 3. Such Kings and kingdomes, as worke against Gods people, and hinder his worship, have the Devill for their Prince, who infligeth them to this great wickednesse, although they know it not, but they shall one day know it to their cost, according to which the Apostle speaketh, *Ephes. 2. And when I am gone forth the Prince of Grecia shall come.* It hath been already shewed, that by this Prince another Angel of the Devill is meant, who should stirre up the Grecians after the Persians, against the people of God, to persecute them also, for all such Principalities were bent to doe the Jews what mischief they could, onely Michael together with Gabriel stood in opposition to them, that is, the holy Angels, who had their names from El, that is, God, one the strength of God, the other, one like God, because all so armed with Divine power, and by revelation from God knowing things to come long before. And this Angell speaketh this, of the coming of the Prince of Grecia, when he should goe out to fight with the Prince of Persia, because the subduing of one of these by the other is shewed, chap. 11. but this was not indeed done till 200 years after. In saying then, none stood or held with me in these things, but Michael your Prince, hee meaneth not, that none of the good Angels held with him, for they all doubtlesse were ready to doe for Gods people in all their straights, but none of those angels that were Princes of other Kingdomes, and ruled over them by their suggestions, leading them on blindly in superstition and sin, but Michael and his Angels, as may well be understood, because when a Prince is spoken of, in way of partaking in being for or against other Forces, he is not meant alone, but he and his forces following him: The Angels then have their fightings, as well as men, the good against the evill in behalf of men, good or evill, whereby the prosperity of the good people of God is much hindred many times, they having advantage given them by their sinnes, but the good angels shall at length prevail, as it is said, that Michael and his Angels did, *Revel. 7.* against the Dragon, And from that which is here said, also, we may argue, that Michael was not the Son of God, but a principall Angel, because he saith, that hee holp him in fighting, hereby implying, that he was but his fellow and confederate, as it were, as one Prince, that cometh in in time of war to help another. But what is it, that he saith, *I will tell thee what is written in the Scripture of truth:* by the Scripture of truth is meant the Decree of God which is spoken of as written indelebly, to shew the certainty thereof, that neither Daniel nor any of his faithfull people might be discouraged for the troubles in present or in future, as being assured that nothing, which may seeme crosse to the good promised unto them, came or could come to passe without God, but as he had decreed for the exercise of their faith and patience, and the chastisement of them for their sinnes.

Note.

Note.

CHAP. VI.

And in the first year of Darius the Mede, I stood to confirme and strengthen him. Here the Angel, that talked with Daniel, to purchase the more credit to that which he said, and to make him and his people the more confident in his help, recounteth unto him, what he had already done in favour of them, viz. holpen the King of the Medes against the Babylonians, that by this means, the Medes and Persians prevailing, they might have liberty to returne, which they could not have had, if the King of Babylon had continued still.

V. 2.

There shall stand up yet three Kings in Persia, and the fourth shall be rich above them all. From hence, the Rabbins gather, that after Cyrus, in whose third and last year of his Monarchy Daniel had this Vision, as we may see chap. 10. 1. there

there were but three kings more of Persia: but this is against all Historiall relations, whereby it is shewed, that after 3. *Cambyses* who reigned 7 years, *Smerdes* 6 moneths, *Darius Hystaspis* 36 years, *Xerxes*, the fourth here spoken of, especially for his exceeding great wealth, 20 yeares, for his wealth was so great, that he was able to maintain an Army of 1000000 of men. After *Xerxes Artabanus* 7 moneths, *Artaxerxes Longimanus* 40 years, *Xerxes* 2 months, *Sogdianus* 7 months, *Darius Nothus* 19 years, *Artaxerxes Mueon* 43 years, *Artaxerxes Ochus* 23, *Artes* 4, *Darius Codomanus* 6. For thus long the Persian Monarchy stood, but then came under the Grecians, *Darius Codomanus* being overcome by *Alexander*, the whole time of the Persian Monarchy, taking in the time of *Cyrus* after the Monarchy attained 203 years, whereas three onely are spoken of in this place, and a fourth at the most stirring up of war against the Greeks, this is done, because the scope of the Angel was not to shew how many kings in all should hold that Monarchy, but how many before the quarrell begun betwixt the Persians and Grecians, whereupon afterward the Grecians invaded and overcame the Persians, in the time of whose reign he intended in the revelation following, to shew what doings there should bee in the world, what contentions or concords betwixt the divided Kings, that sprang from the Grecians, & what the people of God should in those times suffer, and how long. For which purpose it is nothing availing to speak of any more kings of Persia, then he doth, he passing al those over after *Xerxes* in silence cometh immediately after his moving against the Greeks, to speak of them, and the first mighty Monarch *Alexander*, & then of the *Ptolemies* and *Seleucids*, betwixt whom after a few years the Grecian Monarchy was divided, or at the least so much so, as whereunto the Jews had any relation in respect of subjection or pre- vallings, at any time, because the end of all this was to slay them from falling into desperation for the troubles to come upon them. Thus *Jerome* and *Lyra*, &c. *Polanus* not differing herefrom in the main, that there were divers other kings after *Xerxes*, the fourth here spoken of, for both of *Darius*, *Artaxerxes*, and *Abasuerus* we read in *Ezra* and *Nehemiah*, yet he giveth this as a reason, why they that reigned after *Xerxes*, are passed over unmentioned, the Monarchy was not thenceforth so entire, but much shaken by the falling away of some Nations from obedience to the Persians. But forso much as they continued still mighty Monarchs, I rather rest in the reason before yeelded. From this Angels saying, that he strengthened the Median kings, Note, that even when one heathen king, that prevailed against another, it is not by his own strength, but some Angel of God helpeth him, and hereupon inwardly moveth him to shew favour to Gods people, but if after this he doth not, but turneth persecutor of them through the suggestions of an evill angel, the time shall come, that as he by help from above overcame, so he shall be by another overcome and destroyed: And thus it is to be thought, that the fight and contention is betwixt the Angels good and evill, the good move the Monarchs of the World to favour the people of God, but the evill to persecute and vex them and to hinder them in any godly enterprise, which they take in hand.

Hieron.
Lyra.
Polanus.

Note.

He foretelleth of *Alexander* the Great, and of the dividing of his kingdom into four, of which see before chap. 7. 6. and chap. 8. 8.

V. 3, 4.

And the King of the South shall be strong, and one of his Princes, and he shall be strong above him, and he shall have Dominion, and it shall be a great Dominion. Having spoken of the division of *Alexanders* kingdom into four, here leaving two, he declareth onely things to come concerning the other two, with whom the Jews had to doe. And it is to be noted, that the Angel in his predictions of things to be done many years after is so punctual, as that an historian writing things done cannot more exactly set them forth, that the fourth king from *Cyrus* should be so rich, that he should go against the Grecians, that from a amongst them a more mighty King should arise, that this kingdom should be divided into four, but not of his children, but strangers, and that of them four two should be most remarkable, and lastly, particular passages betwixt these two, and those in a long proceffe of time one after another. For what

Note.

S f f doth

doth this shew, but that there is an Omniscent and Omnipotent God, who ruleth over all the World, and decreeth long before, how all the weighty affaires of kingdomes shall be transacted from time to time, that we may believe in him and serve him, and fear him onely, and if we doe so, be comforted in our greatest adversities, for they come not unto us at the will of men but of God, who is our God and Father.

For the Kings of the South here spoken of, hereby the king of Egypt Ptolemie the son of Lagus is meant, who attained a very large kingdom, but yet one of his Princes, that is, a Prince descending from him, Ptolemie Philadelphus attained a larger, and was more famous for wisdom and the love of learning, for he gathered together all sorts of Bookes, and procured 70 of the Elders of the Jews to be sent unto him to translate the Old Testament into Greek, furnishing thus his library with that also. Thus Lyra, but Polanus saith, that by one of his Princes is meant one of Alexanders Princes, Seleucus, who gat the kingdom of Syria, and was a greater King, then Ptolemie. And of the Egyptian Kings he reckoneth up 6. Ptolemie Soter, the sonne of Lagus, whom the Macedonians yet held to be the son of Philip of Macedon, the son of Amyntus. He was a great King, and called Soter, a saviour, from the contrary, because that through the wars, that he made against Seleucus, the Syrians suffered much and many of them perished. For the Monarchy of Alexander being divided into four, each king sought to enlarge his kingdom what he could, by which means great wars were made, especially by Ptolemie against Seleucus and Antigonus, another of those kings, and he greatly enlarged his kingdom. After him was Ptolemie Philadelphus before spoken of. 3. Ptolemie Evergetes. 4. Ptolemie Philopator. 5. Ptolemie Epiphanes. 6. Ptolemie Philometor. And the King of Egypt is called King of the South, because Egypt lay southward from Judea, and Syria North, for which the king of Syria is called king of the North, betwixt which two were the Jews, and therefore continually subject to be oppressed by them. Of the kings of Syria he reckoneth up eight. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theos. 4. Antiochus Calinicus. 5. Seleucus Ceraunus. 6. Antiochus Magnus. 7. Seleucus Philopator. 8. Antiochus Epiphanes. For Seleucus Nicator, or Nicator, he was at the first but a Prince of Babylon, then Antigonus the king falling out with him, he went to Ptolemie the king of Egypt, and having obtained of him 1000 Foot men and 300 Horsemen he returned to Babylon and recovered his principality there, growing after this very wealthy in a short time. Then hee was made king of Babylon, and Media, and enlarged his Empire beyond Euphrates. Hee also gat Mesopotamia, Armenia and Cappadocia. He had also the Persians, Parthians, Bactrians, Arabians, Iapyrians, Sogdians, Arachotes, Hircans, and other Nations even to the river Indus subject unto him, so that except Alexander himself, no man ever had so large an Empire in Asia, as he. Thus also Diodorus Siculus Appianus, Alex. Mneon and Livy. But of the history of this kings proceedings who became so great, and of Alexanders kingdom first divided amongst four, then coming into the hands of these two, the king of the South and North, see my Continuation after Esther. pag. 101. 102.

And in the end of years they shall join themselves together, for the kings daughter of the South shall come to the king of the north, and make an agreement, but he shall not retain the power of the arm, neither shall he stand, nor his arm, but shee shall be given up, and they that brought her and he that begat her, and he that strengthened her in these times. Having before shewed, to what greatness two of Alexanders Princes should grow, and one greater then the other, that is, Seleucus Nicator, & Ptolemie Soter, now he proceedeth to shew further, how that after many battels fought formerly between them, when they were both dead and had ended their dayes which were many, for Ptolemie Soter, and Seleucus first dyed, and his son Antiochus Theos succeeded him, and Ptolemie Philadelphus after the death of his Father was king of the South, that is, of Egypt, after which this was done. According to this prophesie then, by the end of years, is meant the end of the years of Ptolemie Soter, when his son Ptolemie Philadelphus reigned after him. For then,

as is here foretold, the King of Egypt to make peace with Antiochus Theos, gave him his daughter to Wife, Berenice by name: whereas he had another Wife or Concubine before called Laodice, but she was put down and Berenice taken for the effecting of peace.

Thus it was thought, that a sure foundation of Peace betwixt the Kingdoms was laid, but God, who hateth such doings, turned it into an occasion of speedy destruction to Antiochus Calinicus, for Laodice, whom he had put away, but being won by the love of her look again, took occasion for his inconstancy to poison him, and he being dead, Antiochus Calinicus his son by Laodice, coming to the Crown, that he might reign the more securely, slew Berenice, his other Wife, the King of Egypts daughter, together with her son, being infligated thereunto by his mother Laodice.

But such abominable wickednesses went not long unpunished, for Ptolemie Philadelphus being dead not long after his marrying his daughter Berenice to Antiochus Theos, his son Ptolemie Evergetes, that succeeded him, to be revenged for the murdering of his sister and her son, made war upon Calinicus of Syria, and many of his subjects out of a detestation of his cruelty, revolted from him to the King of Egypt: by which means he being greatly strengthened, subdued much of that Kingdom, took Laodice the mother and put her to death, and followed on his victories so, as that, had not newes come of troubles arising at home in his own kingdom, which caused him to return; it was thought, that he would have brought under all Syria, as I have shewed also in my forefaid Continuation, pag. 109. 110.

And thus all was fulfilled, that is here said so long a time before, she shall not retain the power of the arm, neither stand, which is so spoken, because a Queen, as Berenice was, after joining in marriage with the King of Syria, is of great power with the King to hold him, as it were, by a strong hand from doing hurt unto the family of which she cometh, but with her it fell out contrary; for her husband was poisoned, and a new King reigning, she was so far from having any power, that she was not able to save her own life, or her child, as appeareth by the History before going.

And she was taken away by death, when murdered by Antiochus Calinicus, and he that begat her was taken away before that, Ptolemie Philadelphus, who with his Forces, if he had lived, would have been a strengthening unto her, and was as long as he lived; which is meant by saying, in those dayes, but when he was dead, her brother being too slow in his setting forth for her rescue, she perished before that he came.

From all which, note, that wicked means by unlawfull marriages, of making peace are not available; but through Gods curse thereupon, shall produce cruell and bloody warres: for Solomons peace was thus turned into trouble.

2. Murder and bloudshed shall undoubtedly be punished with bloudshed, how cunningly soever it be contrived: as it was in Laodice after the second murder by her instigation committed. Polanus following Appianus Alexandrinus, saith, that Laodice was the daughter of Ptolemie Philadelphus also, and that here was the foul sin of incest committed: but this is not probable, because then Ptolemie Evergetes the brother of Berenice would not in way of revenge for the death of one sister have slain the other; and because, as I have shewed in my forefaid History, that Laodice was but the Concubine of Antiochus Theos.

But out of a branch of her roots one shall stand up in his estate, that shall come with an army and enter into the fortresses of the King of the North, and shall deal against them and prevail: Having shewed v. 6. how Berenice the daughter of Ptolemie Philadelphus should be taken away, and her father also, who dyed before that Antiochus Calinicus had shewed that cruelty against her; now he proceedeth to shew the manner how this should be done.

By this branch understand Ptolemie Evergetes, who made warre, as was said before, against Antiochus Calinicus and mightily prevailed; and returning,

Note.

Note.

Polanus.

V. 7.

Lyra.

Polanus.

Paulinus l. x.

Dio. Sicul.
l. x. c. 11. lib.
Ester.

V. 6.

V. 8, 9.

Hieron.

Joseph. lib. 2.
contra Apion.

V. 10.

V. 11.

V. 12.

V. 13.

as is said v. 8, 9. carried away the Idols of Egypt, which Cambyjes the Persian King had before taken in great numbers, and precious vessels of silver and gold, viz. of silver 40000 talents, as Jerome saith; and he is said to be a branch of his roots, because he sprang from the same parents, Ptolemie Philadelphus and her Wile, and returned again at the hearing of troubles arising in his own land, as hath been already said.

To this Josephus addeth, that Ptolemie Evergetes having obtained so great victories, although he carried away the Egyptian gods, yet he sacrificed not unto them, but going to Jerusalem, in his return he in way of thankfulness to the god of the Jews offered his oblations at the Temple there.

But his sons shall be stirred up and shall assemble a multitude of great forces, and one shall certainly come and overflow and passe through, then shall he return and be stirred up even to his fortress: Antiochus Calinicus being subdued, as is afore said, dyed, his Kingdom of Syria becoming a prey to Ptolemie: but now it is further shewed, and accordingly it came to passe, his two sons, Seleucus Ceraunus, and Antiochus Magnus went against Ptolemie Philopator, who now reigned after his father Evergetes in Egypt, but Ceraunus the elder brother dying while he was upon the way, Antiochus Magnus hearing of it, went forth in the same expedition, and of him it is singularly here said, one shall certainly come and overflow: But this was not immediately after the death of his brother, at what time he was very young, but having gone through many adventures before, and fought with those of his own subjects that rebelled against him: For after all this he went against Ptolemie Philopator, a sensuall man, with a very great army, and gat the victory at the first; but Ptolemie being hereby forced to leave his pleasure for a time gathered a great army and fought with Antiochus and overcame; and then Antiochus having all other enemies, made peace with Ptolemie, that he might goe against them.

And this was according to that which followeth, v. 11. and the King of the South shall be moved with choler, and shall come forth and fight with the King of the North, and he shall set forth a great multitude, but they shall be given into his hand: that is, Antiochus the King of Syria, who brought into the field as great an army as Ptolemie, even seventy thousand, and yet the victory fell to Ptolemie, as hath been said, and he was forced to make peace with him; of all which see more at large in my foresaid Continuation p. 117.

And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands, but he shall not be strengthened by it: that is, Pridg by his good successe before spoken of, shall be puffed up with pride, and go to the house of God at Jerusalem, and presume to enter thereinto, which was in any man a most high degree of pride, but the high Priest praying God to keep his house from being thus prophaned, he was immediately smitten, so as that they thought he would presently have dyed, wherefore his servants carried him forth; but he tooke this repulse so indignly at the Jews hands, that he threatened to take revenge upon them. For this the Jews being filled with feare, were cast down in prayer and fasting, which was his casting of many Myriads down; and God was by them intreated miraculously to save them and their City to the Kings great detriment, he being again smitten in his person, and his Elephants so scared, that they turned back upon the Kings Army and slew many of them, so that he was nothing strengthened, but rather weakned hereby. Lysa by his casting down of many 10000, understands Antiochus his army, but who doubteth but that he was strengthened hereby: this was after that.

For the King of the North shall come, and set forth a multitude greater then the former. This is said to have been done after many years, for it was not till after the death of Ptolemie Philopator in the time of his son Ptolemie Epiphanes being but 4 years old. For Philopator having reigned 17 years, in which time he lived in all sensual pleasure with Agathoclea and Agathocles, the sister and the brother, dyed; and his young son was under the tuition of these two. Hereupon Antiochus Epiphanes taking advantage of the evil condition wherein things were in Egypt,

Egypt, by means of these Uurpers and this Infant, came with a great Army, which he prepared against Philopator, and procured the King of Macedonia to joine with him, it being between them agreed, that the Cities which they should take in Egypt, should be shared between them, one part which lay neerest to the King of Macedon, going to him, and the rest to Antiochus. And this is that which is here said of many coming against the King of the South, and of a greater multitude brought by the King of the North, then before. All the Robbers of thy people, shall exalt themselves to establish the vision. This was done, when the Egyptians and Syrians being thus in war on both sides of Judea: Onias the high Priest went into Egypt, where he with his brethren had a place assigned unto him in Heliopolis, and there built a Temple, pretending the accomplishment of the prophetic of Esay ch. 19. where it is said, there shall be in that day an Altar in the midst of the Land of Egypt. And by this means many Jews were drawn thither, and many tooke part with Antiochus.

Now because that vision was pretended, it is said, that they may fulfill the vision, yet they that did this are called Robbers, Vulg. Lat. Prevaricatores, because it was a manifest transgression to sacrifice in any other place, then at Jerusalem; and they erred in making such application of the prophetic of Esay, and therefore it is further added, that they shall fall; and so they did indeed, for the Romans coming into Egypt and subduing it, burnt this Temple, and laid it even with the ground, destroying the Jews there in great multitudes.

Note hence, that they are robbers of God and notorious transgressours, that presume to serve God any otherwise then he hath in his word appointed. For to his word we must take heed in all things, and not goe therefrom so much as in any circumstance; for the Jews offending herein escaped not the vengeance of God.

Note also, that any part of the word being mis-understood, will not bear a man out, if he doth contrary to the meaning; so that we had need to consider and search diligently for the true meaning of every place, that we be not unawares intangled with error, and consequently come into danger of destruction.

Lastly the pride of those, that goe upon false grounds of Scripture is so great, that when they doe abominably, they bear it out, as if they were the most pious of all others.

So the King of the North shall come and cast up a mount, and take the most fenced Cities, &c. How this was fulfilled, see in my foresaid Continuation p. 126. Antiochus Magnus having his Army ready to come against Egypt with the united forces of Macedonia, the Egyptians sent Embassadors to the Romans, desiring to take their young King into their protection, and to forbid the two Kings to go on in their war against their land; to this the Romans readily assented, and sent to forbid them; but Antiochus nothing moved hereat, went on and fought, and tooke divers Cities of Egypt, the Romans being in the mean time busied in their wars against Philip King of Macedonia. v. 16. And he shall stand in the glorious land, which by his hand shall be consumed: touching this, the Jews seeing the good successe of Antiochus, fell to him, so many as were about Jerusalem, and he being entered their City, they holpe him to drive out the Garrison of the Egyptians, which held a tower there; and this was his standing in the glorious land, and the consuming thereof by his hand, because he consumed the Egyptians there, and their adherents; there none left now but such as stood to him.

He shall also set his face to enter into his whole Kingdome, and his upright ones with him, and he shall give him the daughter of women, corrupting her, but she shall not stand on his side: the Vulg. for these words, and his upright ones with him, hath it, he shall do right things unto him, so likewise Hebr. the meaning is, Antiochus having taken divers Cities of Egypt, not being satisfied herewith, shall seek the overthrow and conquest of the whole Kingdome; and to this end shall politickly

cast about to doe it, by giving to Ptolemie Epiphanes his daughter Cleopatra to Wife, for which, it is said, *he shall do right things with him*, that is, in appearance, because this seemed to tend to the settling of a peace, although he had another end in his mind, viz. by the means to take advantage. And thus it came to passe, for Antiochus, who before despised the Romans, and set light by their charge to desist from attempting any thing against Egypt, hearing that they were upon terms of Peace with Philip King of Macedonia, sent an Embassage to them, telling them, that he would make peace with Ptolemie and give him his daughter Cleopatra to Wife, and restore the Cities which he had taken; which he did, espousing her unto him at the 7 year of her age, and marrying her at the 13. But when as he thought by her meane the more easily to obtain the kingdom of Egypt, she rather stood for her husband, and he was disappointed. And his daughter Cleopatra is called the daughter of women, because she was one most rare for her beauty, being also wife and understanding.

V. 18. After this he shall turn his face to the Isles and take many, but a Prince for his own sake shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him. This was fulfilled when Antiochus falling upon the Islands of Asia, and making warre upon them, tooke many; but they being in league with the Romans, soone had aid against him. Scipio Africanus being sent, who is the Prince here spoken of, and the reproach caused by Antiochus ceased, and was turned upon him, when as Scipio overcame and chased him away, who before had overcome, and to their great reproach subdued those Islanders.

Thus Lyra, calling him Africanus, whereas in truth his brother for his victories in Africa had that surname, and he for his victories in Asia, of Scipio Africanus.

V. 19. Then he shall turn his face to his own land, but he shall stumble and fall, and not be found: For Antiochus being beaten from the Isles of Asia, thought to returne home into Syria his own country, but in the way he was slain and cut in pieces so as that his dead body being sought could not after this be found: Thus Lyra, alledging 2 Maccab. 1. 16. But because, as I have shewed in my foresaid continuation, that this Antiochus dyed in Syria 2 years after his war with the Romans ended; that spoken of Antiochus 2 Mac. 1. must be understood of another of that name, and not of him; for his falling and not being found, this was fulfilled by his death happening so soon after, viz. ann. 27. of his reign, it being a common phrase to expresse the state of the dead, he is gone and no more seen.

V. 20. Then shall stand up in his estate a raiser of taxes in the glory of the Kingdom, but in a few dayes he shall be destroyed neither in anger, nor battail; the Vulg. for a raiser of taxes in the glory of the Kingdom, hath it, *villissimus & indignus decore regio*: but herein the sense, which he conceived that was the translation, was rather respected then the words: Seleucus Philopator who was the King here prophesied of, (for he succeeded his father Antiochus Magnus) was a man so ignoble in his life, that in all his time he did nothing of note, although he reigned 12 years; and for this, the Vulg. reads it so, *a most vile man, and unworthy of Kingly honour*: whereas Hebr. it is, *an exalter passing through the glory of the Kingdom*: as if he had said, he should be King indeed; but of him nothing else should be memorable, then that he should be permitted to reign and wear the ornaments of a King, but all his glory should lye herein only, his employment all the time being nothing else, but as of a Tribute-gatherer of the Romans, to whom he was to pay according to his fathers agreement 1000 talents per annum. For his destruction, it was by Heliodorus a man in high place about him, who ruled all as he pleased, but because the King had sent his son for an hostage to Rome, and called his brother Antiochus away, who lay as hostage there before; he now fearing at his return, that he should not bear any such sway any more, poisoned him, and thus he fell not in wrath, nor battail, but by treachery.

Yc

Yet if this were the Heliodorus sent to rob and bring away the spoiles of the Temple; of whom it is spoken 2 Mac. 3. that Seleucus sent him to Jerusalem to this end, when he heard of the great treasures there; but he returned well scourged and without the said Treasures, as there is shewed at large: It is worth the noting, that both the King that sent him, had him made by the just judgment of God, the instrument of his destruction: and Heliodorus went not after that long unjudged; for after that treacherous fact done by him against the King, Eumenes the King of Pergamus came and slew him, and delivered the Kingdom to Antiochus the foresaid brother of Seleucus at his return from Rome, hoping by this means to have him ever after a sure friend: wherefore it is an evill covetousnesse in any, to covet treasures sanctified, and will undoubtedly bring destruction upon the covetors.

And forsomuch as Heliodorus being before punished for his sacrilegious attempt, was nothing amended, but by his ambition ran into another foul sin of murdering his King, and then was payed for al together by his own bloodshed: Note that when a mans sins come to the full, he shall escape Gods judgments no longer.

Lastly, because he is said to have done this in hope to reign, but was thus prevented: Note that murderers of their Kings judgments sleep not, but are at the door and shall suddenly come upon them and they shall not escape; there being no example to be found of any that have committed this horrible sin, but vengeance hath been taken of them within lesse then a year; as upon all the murderers of Julius Caesar, and of Kings commemorated in Scripture, that were murdered by such as reigned in their stead.

And in his estate shall stand up a vile person to whom they shall not give the honour of the Kingdom, but he shall come in peaceably and obtain the Kingdom by flatteries: According to this prophetic, Seleucus being dead, Antiochus called Epiphanes succeeded in his Kingdom, although not his son and heir, but his brother. For his sons name that should have reigned in his stead, was Demetrius now a pledge at Rome in stead of this Antiochus, who was a pledge there before, and because he was young, being but 10 years old, his uncle Antiochus entered the Kingdom at the first but as a Protectour, but after he had entered, he soon took it upon him as King. And because he was Uncle to Ptolemie Philometor, who now reigned in Egypt, being very young also, he ambitiously sought to be Protectour of the Kingdom of Egypt, but being rejected by the Lords of that Country, he prepared to make warre against them; whereupon they sent to Rome and Popilius was soon sent, who came opportunely as he was marching towards Egypt; after speaking with whom, and seeing the Senates Letters, he durst not goe any further, but returned home.

Now he is said to be a vile person, because not the heir to the Crown, but of an inferiour condition, and that they gave not to him the honour of the Kingdom, because the father of Seleucus Philopator appointed him and not this Antiochus to be King after him, but he obtains the Kingdom by flattery, pretending nothing, but to be Protectour in his Nephews minority.

And with the arms of a flood they shall be overflowed from before him, and shall be broken; yea also the prince of the covenant, the Vulg. and the arms of the fighter shall be expugned from before him: but the New Testament agreeth best with the Hebrew, the word *שׁוּב* signifying a flood, and it is word for word the arms of a flood shall overflow; the meaning is, that Antiochus being repelled by the Lords of Egypt in his sute to be Protectour of the young King his Nephew; gathered Forces to fight against them, and they coming as a flood with Forces bearing downe all things, were overcome by him, and they being overcome, their King called the prince of the covenant was overcome also. And by this name he is called, because when Antiochus had beaten his Lords, he told him, that he did what he had done, not out of any ill will, but love towards him, and desire of his good; and to perswade him of this he made a covenant with him to be true to him, and so he became Protectour of the Kingdom, as he being thus drawn by him agreed with him, and made a covenant with him.

And

Note.

V. 21.

V. 22.

V. 23.

V. 24.

And after the league made with him, he shall deceitfully, &c. For when Antiochus had thus agreed with the young King, he came with small Forces and carryed away out of the chief Cities of Egypt, of which he thus became Master, so great riches, as none of his progenitours had ever formerly done. This Ptolemie Philometor seeing into, sought to agree with his brother Phylcon, who had before by his mothers instigation, contended with him about the kingdom: the kingdom of Egypt being thus divided between them both, Antiochus Epiphanes hearing this, gathered great Forces again to invade Egypt, but the States of Egypt sent Embassadors to him to know the cause, and what would satisfie him, that he might abstain from hostility: then he demanding certain Cities which had been taken before, the Egyptians who sent to the Romans for aid during this parle, having Embassadors sent from thence to prohibit Antiochus to goe against them, thought that they should have had peace; but he knowing that the Romans were busied in another War in Macedonia, went on, and at length, when they saw no remedy, they yielded the demanded Cities unto him, and so had peace again.

Joseph. antiq. l.
12. c. 4. 5.

Josephus relateth the history of Epiphanes thus, He coveting to get the kingdom of Egypt, took the opportunity of Ptolemie Philometors childhood, to invade Egypt with a mighty army, but was encountered by Euleus and Lenus two mighty Princes of Egypt; who in times past, had used to invade and overflow Syria with great Forces; yet Antiochus prevailing, they were both slain and their Forces scattered: And therefore by these the arms of an overflowing flood, which were broken, may be understood.

The other Princes of Egypt seeing this, sought to have a covenant made with him about the Tutelship of the young King his sisters son, amongst whom Tryphon was the chief, being therefore most probably here called the prince of the covenant, who is also said to be broken, because after this league made, Antiochus took order to take away Tryphon by cutting him off, that he might not be hindered in his designs; and then he entered Memphis not with many, as had been covenanted before, wherein the chiefe strength of Egypt lay; placing a Garrison of his own there, by which means he kept the country in awe, and carrying great treasures away, as was before said, domineered for a time, as here is further said, at his will. For it was but for a time, for Ptolemie Philometor being grown up to more years, took courage to him to drive the Garrisons of Antiochus out of his land, of which it is said, the King of the South shall be stirred up with a very great army, but he shall not stand, for they shall forecass devices against him. Hereby the forecassers of devices against him are meant his own Lords, who should under hand take part with Antiochus against their own King, because they feared, that he being young and unexperienced, Antiochus would prevail, and then it would goe ill with them: and by this means Philometor was overthrown, as it is here said, but he shall not stand: of these wicked devices against their King, it is further said v. 26. And they that feed of the portion of his meat, shall destroy him; to make it further plain that his own subjects and servants were meant, as is aforesaid, v. 27. And both these Kings hearts shall be to do mischief, and they shall speak lyes at one table, but it shall not prosper, for yet the end shall be at the appointed time. Lyra taking the practising of devices before spoken of to have been for the making of peace to the great disadvantage of the King of Egypt, whereby he afterwards fell, saith, that it being concluded, Ptolemie sealed Antiochus, but whilest they shewed mutual love either to other in their speeches, and court complements, they neither of them intended what they said in their hearts, and this he calleth their lying one to another, one aiming at nothing else but the circumventing of the other; Antiochus aiming at the getting of all Ptolemies kingdoms, and Ptolemie at the getting of his, but it shall not prosper; neither of them shall have his desire this way, because the end of either of these kingdoms shall be at the appointed time, that is, the time set by God, and not before by any force or fraud of theirs against one another: the Vulg. rendereth it, yet the end shall be at another time: or rather this appointed time is that spoken of vers. 29. when by the Romans

V. 25.

V. 26.

V. 27.

Lyra.

Romans an end was put to the stirrings of Antiochus against Egypt any more.

Then shall he return into his Land with great riches, &c. that is, Antiochus with much wealth by his foresaid expedition gotten in Egypt, and his heart shall be against the holy Covenant, and shall doe exploits; this is put here in brief to be further dilated upon vers. 30.

At the time appointed hee shall return and come towards the South, but it shall not be, as the former or as the latter. From whence we may gather, that he went out against Egypt twice before, and that this was the third time, once vers. 23, 24. when he returned with so great riches out of Egypt, as never any King of Syria did before him, the second, vers. 25, 28. when he carryed away great riches also. But now the third time he goeth out, but not with the like successe, and thereof the reason is shewed, vers. 30. For the ships of Chittim shall come against him, therefore he shall be grieved and return, that is, the Romans being sought unto by the Egyptians, sent Popilius a Senator unto him with letters from the Senate, forbidding him to meddle with the Egyptians their confederates, and requiring him to rest content with his own kingdom. And when he desired time to consider what to answer, he having made a circle with his staffe round about Antiochus charged him not to depart out of it, till he had given that his answer to the Senates letters. At this he was much troubled, yet durst doe no otherwise but depart with his army homeward again. But now the wicked plot which he had before in his head against the Temple at Jerusalem called the holy covenant, because the Ark of the Covenant or testimony stood there in the most holy place, he most barbarously put in practice. He shall return and have indignation against the Holy Covenant, and have intelligence with them, that forsake the Holy Covenant, &c. Of this see my Continuation often spoken before, pag. 131. 132. how Menelaus the High Priest at that time consented with him, and went into the Sanctuary before him, which he robbed of 180 talents of gold and silver, and having slain of men, women and children 80000 and sold for slaves 40000 he returned home into his own country.

And armies shall stand on his side, and they shall pollute the Sanctuary and take away the dayly Sacrifice, and shall place the abomination making desolate. This was fulfilled when Epiphanes had a garrison of Macedonians in Jerusalem to keep all in awe, that none might dare to stir against him whatsoever he did, and when within two years he sent to prohibit sacrificing to God, or keep his laws, punishing all such as obeyed him not in most cruell manner, and to set up in the Temple the image of Jupiter here called the abomination making desolate, because that for Menasib his doing the like, and setting up idols altars to pollute the Temple the land was made desolate by the Chaldees for 70 yeares, and so was in danger to be again for this. Whence note, that abominations in a land bring desolation to it, the one being as inseparable from another, as the effect from the cause, burning from fire, darknesse from night, or the destruction of the bodily life from poison being drunk. And although idolatries of all sorts are most commonly set forth by the name of abominations, yet it is certain, that there are other grosse sins, which are abominations also, because Dan. 9. 27. it is said, for the overspreading of abominations he will make it desolate, when as the Jews had left all their Molatries after their return out of captivity. Wherefore there be other abominations working to desolation as well as idolatry, yet to a greater and longer lasting, and what these principally be, read Mat. 23. 23. O Jerusalem that killest the Prophets, &c. Behold thy habitation shall be left desolate, which intimateth, that bloodshed, and specially of Prophets and men sent of God, but above all of Shiloh, that sent one, bringeth the greatest and most dreadfull desolation of all other sins.

And such as doe wickedly against the Covenant shall be corrupt by flatteries, but the people that know their God, shall be strong and doe exploits. This was fulfilled in Alcimus a Priest of the seed of Aaron, as is shewed 1 Mac. 7. who was a vile instrument, to promote heathenism amongst the Jews, and corrupted many, and in Eleazarus, and the mother with her seven children constantly suffering tortments

V. 28.

V. 29.

V. 30. The vulgar reads it Romans, and of the reason why they are so called, see Num. 24. 24. in my Exposition thereupon.

V. 30.

V. 31.

Note.

Ezek. 8.

V. 32.

2 Mac. 7.

ments in extremity for the Law of God, and in *Mattathias* and *Judas Maccabeus* and his brethren, who valiantly fought against the heathen and expelled them from *Jerusalem*; and cleansed the Sanctuary, and set up the worship of God there again that had long ceased.

V. 33.

And they that understand among thy people shall instruct many, yet they shall fall by the sword, and by flame, and by captivity many days. This was also fulfilled in *Mattathias* the High Priest, by whose instructions and exhortations many were moved to join with him in a resolution to vindicate the Laws and Temple of God from violation, but at the first their enemies coming upon them on the Sabbath day, when they made scruple of fighting to defend themselves, many hundreds perished by the sword of the enemy, and many were carried away into miserable exile, as in the books of the *Maccab.* is shewed at large, and many suffered by fire at other times.

V. 34.

1 Mac. 7.

Now when they shall fall, they shall be holpen with a little help, but many shall cleave to them by flatteries. This help they had by *Judas Maccabeus* and his brethren, and *Alcimus* was the man that flattered with them, and *Nicanor*, who pretending to make friendship with *Judas Maccabeus* would have circumvented and taken him, *verf. 35.* And some of them of understanding shall fall to try them, *Joseph* and to make them white even unto the end, for it is for an appointed time: this was fulfilled in *Judas Maccabeus* and other Priests of understanding his brethren, when they were slain one at one time, and another at another, but they were by this means onely tried and purged, and made white to walk with Christ in white in another world, as it is said to those in *Sardis*, that kept their garments and defiled them not, and of those that came out of great tribulation being clad with white robes. Even to the time of the end, this is added to them the sufferings of the faithful in this world to be, not for a short time onely, and then to be free, but when persecution ariseth, continual, yet for their comfort it is said, for an appointed time, it shall be no longer so then God hath appointed, who determineth the time of his peoples sufferings; neither can they exceed the time that he hath set.

Revel. 3. 3.

Revel. 4. 9.

Note.

V. 36.

Polanus.

1 Mac. 1. 4.
&c.

V. 41. 42

Note.

V. 37.

V. 38.

Joseph. Antiq.
l. 12. c. 30

And the King shall do according to his will, and he shall exalt himself above every god, and he shall speak marvellous things against the God of gods and shall prosper, till the indignation be accomplished, for that which is determined shall be done. This faith *Polanus* is interpreted by some of the Roman Monarchy, by some of some particular Emperours of Rome, but it is manifestly spoken of the same *Antiochus Epiphanes*, and his intolerable presumptions against the most High. For he according to this prophesie spake against God and magnified himself, when he wrote to *Jerusalem* that they should depart from the rites by God ordained of circumcising, sacrificing unto him, and abstaining from swine's flesh as unclean. Neither did he thus onely against the true God, here called the God of gods, against whom he herein spake, but he exalted himself above every God, because at the same time he writ, that every one should leave his laws, and be all one in religion, who were under his Dominion. And in all this he prospered till the accomplishment of the indignation, that is, till as an instrument of Gods wrath against the Jews, for their wickedness he had done all things against them, which God had determined, for neither could he, nor can any wicked tyrant in the world do more, or prevail longer. *Verf. 37.* Neither shall he regard the God of his Fathers, nor the desire of women. *Verf. 38.* But in his estate he shall honour the God of Forces, a god, whom his Fathers knew not he shall honour with gold and silver. Here the true God is called the God of his Fathers, because they, although heathens, honoured him with their gifts, as *Antiochus Magnus*, his father, who maintained the Sacrifices at his owne charge, giving for the buying thereof and of wine and oyle 20000 pieces of silver yearly, and for fine floure 1470 measures of wheat, and 375 measures of salt, &c. as *Josephus* saith, and *Seleucus* his Father and others before him, of whose honoring God thus with their gifts see 2 Mac. 3. 2. But this God he regarded not, for he made his dayly Sacrifices to cease, as hath been already said; nor the desire of women, for as *Polanus* saith, having one wife, that laboured with

with him what shee could to hold him from those attempts against the God of Israel, he yet hardened his heart and would not be moved by her to forbear. For the next words, *verf. 38.* But in his estate he shall honour the God of Forces, *Heb. manzzim*, which signifieth forces, and to render it word for word, it is, for the God of strengths or forces, in his seat shall he honour, and a god whom his fathers knew not he shall honour, &c. By the God of forces the true God, who is Almighty, being meant, it is here prophesied, that in the Temple at *Jerusalem* his proper seat upon earth hee should honour *Iupiter Olympius*, as indeed *Antiochus Epiphanes* did, sending an old man thither to dedicate the Temple to this idol, and to set it up therein. And thus he is said to have honoured with his precious gifts a god, that his fathers knew not, because this idol *Iupiter* was none of their country god, but *Apollo* and *Diana*, and *Atargatis* a goddesse of the *Syrians*, as *Strabo* saith. The vulgar translation then, and the New Translation rendring it, he shall honour the God *Manzzim*, or of Forces, is farre from the true sense, and right grammaticall construction of the words, by joining those things together, which are to be disjoined, as hath been already shewed, and this hath caused great error in some, taking *Manzzim* for devill, some for *Mahomet*, or some other, all which are absurd. And now it is time to make application of all that hath been said of this *Antiochus* to Antichrist, the Pope of Rome. That Antichrist is here set forth is the tenet of *Jerome* and of all antiquity, yea some expound it altogether of Antichrist, or at the least as fulfilled in him, being but in part fulfilled in *Antiochus*. For these words, saith *Lyra*, he shall not regard the God of his fathers, or any God, cannot agree to *Antiochus*, sith that hee was an idolater as well as his Fathers, and now, when hee put downe all other rites about other gods, yet hee was a worshipper of *Jupiter*. But by that which hath been already said we may see, that it is not unaptly applied to *Antiochus*, because that howsoever it be said, he shall not regard any God, yet it is added for further explication, hee shall honour a god with gold and precious stones, &c. whereby we are given to understand, that by any god is not meant any god at all, but any god used to be worshipped and honoured by his fathers or country men. Wherefore it is to be held, that the things here prophesied were all fulfilled in *Antiochus*, but in speaking thus of him the spirit of God had a further aime, in him and the abominations committed by him, to set forth the Antichrist, and that not one yet to come, being one particular person, who should reign 3 years and an half 1260 dayes, as hath been generally held of old, but the Pope of Rome being, as it were, one continued Antichrist in each Pope succeeding his predecessor for so many yeares, as the dayes before spoken of. And this may well be made undeniably to appear, if we begin with *Antiochus* his beginning, and from thence proceed throughout all that which is prophesied of him; and lay the Popes beginning and proceedings hereunto in his horrible pride and ambition, and conculcating the Laws and Ordinances of God under his feet, and setting up his own upon pain of death to be obeyed and followed by all men. For his beginning, as he was at the first base in respect of that which he afterwards came unto, so was the Pope of Rome a poore man, as *Peter*, whom they reckon for the first that sat in that seat, who said to the Creeple that expected an almes from him, silver and gold have I none, but if after the example of *Peter*, he had contained in this poore and humble estate, he should never have so farre degenerated, as of a Minister of Christ to have become Antichrist. 2. As *Antiochus*, so the Pope usurped a kingdom, that belonged not unto him, and whereunto he had no right, for to be chief Bishop and above all others is peculiar to Christ and not communicable to any other, as one of the Bishops of Rome himselfe, even *Gregory* the first, taught in his Epistle to *Johanne Nestles* Bishop of *Constantinople*, averring, that hee who should take upon him to be Universall Bishop, or Bishop of Bishops, was either Antichrist, or the forerunner of Antichrist, for not a temporall Crown, but crosses belong to every one of Christs Disciples

2 Mac. 6.

Strabo Geograp.
l. 16.

Hieron.

Lyra.

A. 3.

1 Pet. 2. 25.

Disciples according to that, he that wil be my Disciple, let him take up his crosse and follow me. 3. As *Antiochus*, so the Pope by flattery in a peaceable manner gat his kingdom by insinuating into *Phocas*, that murderer of his master *Maritimus* and reigned in his stead: for till Pope *Hildebrand* otherwise called *Gregory* the seventh alter an. Domini 600. none of the Bishops of Rome ever attained unto it, although divers ambitiously fought it, as *Silvester*, *Bisiface* and *Sozimus*, who sent their Legats to the sixth African Council impudently to require to have it confirmed by the authority of that Council, but had a most shamefull repulse, as being detected of forgery about the Decrees of the Council of Nice, which they said, had long before given the supremacy to the Pope of Rome, but the true copy thereof being sent for to Alexandria, therein their fraud appeared, for there was nothing else there decreed touching the Bishop of Rome, but that he should be *Episcopus primæ sedis Constantinopolitani Episcopus secundæ*, &c.

2. Again as *Antiochus* being grown rich and mighty, his heart was against the holy Covenant, ver. 28. and he had indignation against it, and had intelligence with those that forsook it, v. 30. so as the Pope of Rome hath his heart gone from the sincerity of the truth of the New Testament or Covenant, for he hath made a great detestation herefrom, as it was foretold, 2 Thes. 2. 3. There shall be a falling away first, and the man of sin shall be revealed, and he hath judgment at it, but is all one with those that taking part with him forsake it. For what is the new Covenant, but a Covenant of Grace, not of works? and against this both he is and all his adherents, in that he decreeth justification and salvation to be of works, and not of faith without works of the Law coming in as meritorious before God, and this he grew to after that hee was greatly enriched by *Constantine* the Great, abundance of worldly wealth breeding in him a thirst after more, and this thirst a device of the merit of good works done for the benefit of old taught the people to say *Corban*, and so not to relieve their very parents being poor, because the Priest can offer the sacrifice of the masse for the benefit and good of his benefactors being dead.

Matth. 15.

3. As armes too for *Antiochus*, that is warriors to destroy the poore Jews to wonderfull great numbers, as hath been before shewed, through an hatred in him conceived against them, so infinite numbers of poore Christians have been slain in all parts by secular Princes taking part with the Pope, and here *Polanus* reckoneth up as partakers with the Pope, *Phocas* before mentioned, and *Pipin* a murderer of the French King *Chilperick*, *Rudolphus* *Suavius* a perjured person and rebel against his Lord, *Henry* the fourth, *Henry* the fifth, the murderer of his Father *Henry* the fourth. Duke *Alianus* in *Belgia*, *Henry* the second, *Francis* the second, *Charles* the ninth, *Henry* the third, Kings of France, all abettors of the Pope, in favour of him murdering many. In the tumults stirred up in Italy by *Gregory* the seventh, *Pajchalis* the second, *Innocent* the third, and *Gregory* the ninth, and in Germany & France they were almost innumerable that perished, and by the instigation of *Nicolas* the third in great secrecy, all the French in *Sicily* were cut off in one day. And as *Antiochus* profaned the Temple setting up the abomination making desolate, and causing the dayly sacrifice to cease, which God had ordained, and the Jews to transgress Gods Laws. So the Pope hath overthrown the true worship and service of God, and in stead thereof hath brought in abominable idolatry and superstition, turning the very host or offering of Christs body upon the Lords Table to be eaten to everlasting life, into an idol to be kneeled unto and adored, as the Son of God, ver. 31.

V. 32.

4.

As *Antiochus* taught such as brake the Covenant to deal deceitfully, so the Pope hath his agents, who are themselves corrupted with the poison of his doctrine, that are most cunning and subtle to draw others from the truth, and to propagate his superstition; of this sort there have been many in former times and ages, but of later dayes the Jesuites have been most notoriously pragmaticall. So that herein he appeareth to be the Antichrist, as *Gregory* the

the first noteth, because as Christ chose and sent out simple fishermen to propagate his Gospel, so he sendeth out persons full of craft and subtlety to deceive. And both Antichrists working by the armes before spoken of, and the subtlety here spoken is further notably set forth by the same *Gregory* in his Morals upon *Job*, saying touching *Leviathan*, whom he makes a figure of Antichrist, in the circuit of his teeth there is feare, when the perverse powers of this world protect his preachers: For many of the mighty seek by raging to terrifie such as they seek by speaking to seduce what manner of time of persecution shall appear then, when to pervert the piety of the faithful some shall rage with words and some with swords: For who although weak would not despise the teeth of *Leviathan* if the terrour of secular powers did not fence them about? But they are doubly assaulted, when that which is by some spoke, with flattering words, is by others commanded with striking swords. Of this double way of Antichrists dealing *John* speaketh, saying, that the Locusts power was in their mouths and their tails, their mouths setting forth his preachers, and their tails with flings in them his secular powers. But whilst other by these two means are seduced, there are some that know God, who are strong, and doe exploits; that is, both wise and made intelligent by the Word of God, and for such a strong Faith in Christ, that they most valiantly withstand Antichrist and his proceedings, wherein they also have successe by their christian courage and fortitude winning many more unto them, and discovering the Antichristian fallacies, a Catalogue of whom see in my English Catechism upon that Article of the Catholick Church.

Gregory, *St. Paul*
Christus *pro-*
prios & *dis-*
tinguitur *an-*
ti-christi, *huius*
afflu-
tes & *duplex*
in *hoc* *mon-*
do *est* *6-*
h. 1.
Greg. *moral.* *l. 33*
c. 23.
Job *41. 14.*

Revel. 9. 19.

5.

But fifthly, as they that opposed *Epiphanius* were slain with the sword and flame ver. 33. so the opposers of Antichrist, as is notoriously known, especially in England in *Q. Maries* dayes suffered in the flames of fire, and by the sword and massacring sundry times in France, and noble exploits were done by the *Bobemians* under their Captain *Zizka*, as by the Jews under *Judas Maccabeus* and his brethren. But before I leave this of the Popes bloody practices against men of understanding, who knew God, I think it not a misse to shew against what Emperours and Princes, who opposed his superstition, he hath raged at sundry times. *Philip* *Bardanus* Emperour, commanded all Images to be taken away out of Churches every where, and that by the consent of *John*, Patriarch of *Constantinople*: But *Constantine* the Bishop of Rome for this excommunicated him for an heretick, and would not suffer any image of him to stand in any place, nor mention to be made of him in the masse, as was used formerly to be done. Leo the third going into Italy the tenth yeare of his reign, and finding images in Churches there and in *Sicily* caused them to be cast out and burnt: but *Gregory* the second being hereby enraged absolved his subjects from their obedience unto him, whereupon great troubles arose in Italy, wherein the Exarch of *Ravenna* was slain, and men denyed to the Emperour tributes and customes, and by *Gregory* the third he was deprived of his imperiall dignity. *Constantine* *Copronymus* his son persisting in his Fathers steps called a Council at *Constantinople* of 330 Bishops, wherein Images were also condemned, and the calling upon the Virgin *Mary* and other like superstitions. But *Steven* the second Pope of Rome so raged against him for this, that he removed the Empire from *Constantinople* to France, and *Hadrian* the Pope wrought so with *Irene* the Emperesse afterwards, who was a great patronesse of Images, that shee caused the body of *Constantine* to be taken up 23 yeares after his decease, and burnt openly, and the ashes thereof to be cast into the Sea in dereliction of his fact.

Polanus.

Constantine the sixth, the son of the said *Irene*, put down Images again, which his mother had set up, but she therefore deprived him both of his sight and life. *Henry* the fourth of France, whilst he was a protestant, was opposed by six Popes one after another, *Gregory* the thirteenth, *Urbanus* the seventh, *Sixtus* the fifth, *Gregory* the fourteenth, *Innocent* the ninth, *Clement* the eighth, till that he shamefully fell away to popery, whereof *Clement* the eighth triumphed.

T t t

Queen

Queen Elizabeth was for the same excommunicated, but preserved either from falling or suffering. And James 6. King of Scotland had treasons for this wrought against him.

The Medicean Princes, as Volateranus saith, were assaulted, and one slain in the time of the Mass, by the instigation of the Pope. The Count of Thouluse had a great war made against him, by the Popes instigation, for defending the Albigenses, who stood against the doctrine of transubstantiation. John Frederick Duke of Saxony, and other Princes of Germany suffered by warre also of the Popes stirring up for religion, working in them an hatred of his evill wayes. Count Egmond, and Count Hornius of Belgia were hanged at the command of Duke Albus for none other cause. These with divers others are brought by Volanus as examples of the destructions made by the Pope of Rome, who addeth also a Catalogue of learned men, who from time to time have opposed him in his superstitions, but many of them have suffered therefore, and herein lyeth the comfort of all such sufferers, they are thus only tryed and made white and shining in everlasting glory.

6. As they that were persecuted by the Pope had some help by the Princes destroyed, v. 34. so the persecuted by the Pope had some help by the Princes of Germany, who cleaved to Luther, by Bohemians, who stood to the doctrine of John Huss, and Jerome of Prague, and fought in the defence thereof sometimes with good successe; and Edward 6. of England, although he continued but a short time; and the States of Holland by Queen Elizabeth against the persecuting Spaniard.

As Antiochus exalted himself above every god, and spake wonderfully above the god of gods, so the Pope takes upon him to command the Angels, who are called Gods, and pretereth himself above Emperours and Kings, who are also called Gods; as Innocent 3. who writing to the Emperour, said, as Gold excelleth Lead, so doth the Papal dignity the Imperiall; and as the Sun is the father and lord of all the planets, so the Pope of all worldly dignities; and as the Moone receiveth light from the Sun, so the Emperour his dignity from the Pope.

For his exalting himself above the God of gods, in Jure Canonico Pope Nicholas writeth to Michael the Emperour thus, the most godly Emperour Constantine the great, called the Pope God, and it he be a God, surely no man or men can judge him. August. Struchus the Popes Library keeper. Constantine adored the Pope as a god, when he set forth that famous decree of Donation, as the successeur of Christ and Peter, and as much as in him lay, he gave him divine honour, and revered him as the lively Image of Christ. The Ordin. Gloss. of the Canon law, saith, Let it be thought hereticall to beleve that our Lord God the Pope was not the Author of that Decretall, and that he could not determine as he did. And that this is not displeasing to the Pope, appears, because the same book being since printed again hath still the same passage, being reprinted under Gregory 13. who gave some authority to expunge, correct or alter what they thought fit. Baldus also calleth the Pope God in Legge ultima in Cod. and Decius in c. 1. de constitut. and Felinus Ludovicus Gomefius, said that he was quoddam numen visibilem deum pra se ferens, and he was the Master of his Chancery. When Sixtus 4. was to enter into Rome, there was aratus quidam triumphalis, a triumphant Arch set up, having this diltich written upon it,

Oraculo vocis mundi moderaris habenas,
Et merito in terris dicere esse deus:

Thou rulest the reins of the world with the oracle of thy voice, and art worthily called a god upon earth. Frederick the second in his Epistle to Otto the Duke of Bavaria, saith, that man who is called the Pope, being increased in riches, thinketh, that it is lawfull for him to do what he lusteth, after the manner of Tyrants, to the great detriment of Christian piety, and as if he were God, he will give account of his actions to no man; he usurpeth that, which agreeth only to God.

Jun. canon. dist.
96. c.

Struchus de do-
minatione Constan-
tini.

God, that he cannot erre, and most impudently and imperiously requireth to be beleaved in all things.

Of his wonderfull speeches take also some examples: Boniface 8. said, we are not willing to neglect our own righteousness, or that of our spouse the Church, for the Church is the spouse of Christ alone, and he only is righteousness and no man. The same Boniface in a year of Jubilee anno 1300, having shewed himself one day in his Pontifical robes, the next day put on Imperiall, and so going out with a naked sword born before him, said, I am both the high Priest and the Emperour, and have both an earthly and heavenly Empire. Sixtus 5. upon Christs Nativity day takes a sword, and to shew that he hath all power, begeth some Prince therewith, abusing that saying of Christ, All power is given to me both in heaven and earth.

8. As Antiochus notwithstanding all his wickedness prospered, untill the time of the indignation accomplished. v. 36. And the king of the South coming with a great Army against him, yet he shall prevail over Egypt, Ethiopia, and Libya, and be more yet enriched by the spoils thereof, and of the glorious land, into which he shall come again, v. 40, 41, 42, 43. so the Pope of Rome prospered and increased in wealth wonderfully, obtaining by his agents, many famous victories. As over the Albigenses being 100000, being set upon and destroyed by no more then 8000 Catholics, as Bellarmine relateth out of Emilius lib. 6. histor. Francorum. And in H. Ivetia anno 1531. five battles being fought betwixt the Catholics and the Evangelicks; the Catholics, although fewer in number, every time prevailed, as Cuthbert relateth touching the acts of Luther. Also Charles 5. obtained a great victory miraculously over the Lutherans in Germany, anno 1547. taking John Frederick Duke of Saxony prisoner, and the other Lutheran Princes that joined together against the Imperialists. In France also and Belgia they had the like successe at sundry times. For the wealth of the Pope, he hath so many ways to rake money together by selling Bishopricks, and Benefices, pardons, toleration of Stews in Rome, Peter-pence out of England, selling Archbishopships palls, &c. as that his Revenues are wonderfull great. And much more cometh in fines and mulcts, which he layeth upon offenders, as upon Henry 2. of England he laid a great mulct of money, for murdering Thomas Becket Archbishop of Canterbury: Gregory 9. exacted of Frederick the Emperour, whom he had excommunicated, 100000 ounces of gold for his absolution. Alexander 7. suborned some to poison the richest of his Clergy, amongst whom were some Cardinals, and then seized upon their goods, so saith Onuphrius. Alexander the 6. gathered great tributes of the Jews. John 22. dying, left in his treasury 25 millions of French golden duckets. Nicholas 9. gathered together out of the Province of one kingdom for indulgencies, in a short time, 100000 florens. The Senate of Paris in their demands made to Lodowick 11. certified him, that out of the whole kingdome of France there went yearly to the Pope, above 946 millions of pieces of gold. Alexander 4. saith Mat. Paris. rak't together at one pension 950000 marks, whereupon Abbas Upergens. saith, Rejoice O Rome, for the cataracts of Treasures are opened, and whole rivers of moneys runne unto thee; rejoice for the iniquities of the sons of men, because that for them thou receivest a price.

Bellarmino from that which is said v. 36. and 37. beginneth arguments to prove, that the Pope was not prefigured by Antiochus, and therefore is not Antichrist, for he is well known to be a worshipper of God the Father, God the Son, and God the Holy Ghost, here called the God of Gods, and the God of his Fathers. Answ. He doth indeed in shew, but in truth he denyeth him, and exalts himself above him, because he takes upon him above the holy word of God, that being thus preferred which cometh from him. For the Archbishop of Magunt having thus flattered the Pope, saying, All men do so reverence the Pope, the height of the Apostolicall seat, that they desire rather some Discipline of the holy canons and institution of the Christian Religion from his mouth then from the holy pages and the Traditions of the Fathers; the Pope caused it to be inserted into the canon

Mat. 28. 18.

Bellarmino. l. 4. de
Eccles. c. 18.

Onuphrius
Guicciard.

Abbas Uper-
gens.

Bellarmino. l. 2. de
Pontific. Rom.
c. 21.

Jun. canon. cap.
40. distill.

canon law. Moreover, what was by him said is put in practice, the Pope being bold to dispense with Gods laws, as with that against incestuous marriages; for *Martin 5.* allowed a mans marrying with his own sister, so faith *Antonius Florentinus in Sam. 3.* and *Nicholaus Barinus*, and wherein he pleaseth he makes more laws then God hath made; as against the marriage of Priests, against eating some meats upon some dayes, &c.

Touching the Popes not caring for the God of his Fathers, such Fathers to him and to all Christian pastours were the Apostles and Apostolical men, that lived nearest to their time; and for their God he careth not, that holdeth not to the same tenets which they received from the word of God. Now their tenets were, that the written Word is the only rule upon which to found our faith: so *Irenaeus* faith, we know by none other the disposition of our salvation, but by those, by whom we have received the Gospel, who wrote that which they first preached, and then delivered it in writing to be the foundation and pillar of our faith. *Augustine*, that which pertaineth to Christ, to his Church, or any other thing concerning our faith, or life; he that is to be preferred far before us, hath said, and so must we say, *If an Angel from heaven preach any other things then that which ye have received out of the Scriptures, Legall or Evangelicall, let him be accursed.* Yea, Popes themselves in times past, have spoken also to the same effect; as *Marcellinus*, who faith, nothing else is to be delivered or taught, but what the Apostles have taught and delivered. *Clement* faith, that a full and perfect rule is to be taken from the holy Scriptures, *Distinct. c. 37.* But now Apocryphals are by the Pope taken into the canon of faith, and the Scriptures are denied to be perfect. 2. That Scripture is best understood by Scripture, *Clement* also said, *Distinct. 37. c.* but now the Pope will have the sense taken from his mouth. 3. That to know the true sense of the Scripture we have recourse to the Hebrew for the Old Testament, and to the Greek for the New, *Jur. canon. c. 6. Distinct. 9.* But now by the Council of Trent it is determined, that the Vulg. Lat. shall be held authentical, and that none should either in teaching or disputing reject, but hold unto that. 4. That a man is justified by faith only, so *Basil*, this is a full and perfect glorying in God, when no man boasteth of his own righteousness, but knows himself to want true righteousness, and that he is justified only by faith in Christ. *Ambrose*, a wicked man is justified by faith only; *Jerome*, God justifieth a man converted only by faith, not by works, which he hath not. But the Pope opposeth this and maintaineth, that justification is also by works, and by his indulgences. 5. That the Sacraments of the New Testament are two only: so *Justin Martyr*, *apoc. 2. Tertull. l. 1. adversus Marcionem.* *Ambrosius de Sacram.* *August. de doct. Christi. l. 3. c. 9.* *Bessarion* a Cardinall, in *lib. de sacram. Eucharistiae*, but the Pope now holdeth 7 Sacraments, &c.

Touching the desire of women, which *Antiochus* is said not to have cared, herein the Pope is notorious, if by this desire we understand the desire of conjunction in marriage, for to this he is a great enemy both in Priests and religious persons, whom he maketh to vow a single life, and yet for the desire of women another way, both he and his Clergy and Votaries are cryed out upon every where, as being for incontinencie most abominable.

9. As *Antiochus* set up another god in the place of the god of strengths, so the Pope the Virgin Mary and other Saints departed, to be prayed unto, dedicating the Temple of *Pantheon* in Rome unto them at the request of *Pope* the Emperour, and appointing a day to be kept yearly in the honour of them all, called *All Saints*. For this was not done, till ann. 600. after Christ, but being done, all worship of the true God was turned into Superstition, for that internall of the heart to a spirit, an externall being set up of bowing the body to Images, calling with the mouth upon Saints departed, who know nothing of the heart, and outward pomp, and cost of gold, and silver bestowed upon Saints, Images, Churches, and Chappels, and histronical gestures at severall festivals, and at masses, whereby in stead of Almighty God, another or many other gods and goddesses are set up, and abominable Idolatrie committed

Iren. l. 3. c. 1.

August. ad literam Petri. l. 3. c. 6.

Gal. 1. 8.

Basil. de humilitate.

Ambrosius in Rom. 4.

mitted with them. *Bellarmine* excepteth against this, and faith, that by *Mauzzim* Antichrist himself is meant, for he maketh all men to worship him.

Sol. If so, hereby it is proved then that the Pope is Antichrist, because he maketh all men to worship and bow to him 3 times and then to kisse his toe, see *Ceremon. pontif. l. 1. c. 3. Sect. 3.*

Thus shall he doe in the most strong holds with a strange God, whom he shall acknowledge and increase with glory, and he shall cause them to rule over many and divide the Land for gain: Vulg. *Faciet ut munit Mauzzim cum deo alieno, &c. & dividet terram gratuito.* Expounded by *Lyra* of some secret place which Antichrist had, wherein he worshipped, and had conference and familiarity with the Devil, by whom he sought to be defended. And he is said to be one, whom he knew, because he conversed so much with him. For those to whom he divided the land *gratis*, and to whom he gave dominion in many things, he understandeth by them such as were active for him, whom he preferred, and for this reason he denieth *Antiochus* to be meant at all here, but only Antichrist, because he was call out again from Egypt and other places, which he had subdued, and so had no land to divide unto them, that stood for his wayes, *Hebr. He shall make in the strong holds of Mauzzim with a strange god:* that is, he shall in the strong holds of the Almighty, comply with *Jupiter Olympius*, that is, in the house of God, which was as a strong hold for all those, that fled thither in time of danger to pray, as was shewed in the example of *Hezekiah*. Or he shall do sacrifice there according to the common use of the word עֶשֶׂה, and because that sacrificing was not to God, but to an Idol: he shall with that Idol there set up commit abomination, and this strange God is said to be a God, whom he acknowledgeth; and hath a mind to preferre alone in all his dominions. And this is spoken not without an elegant paranomasie, *Hebr. עֵשֶׂה חֵנוך* : And the word עֵשֶׂה doth most properly signifie in strong holds: So that these words are nothing else but an amplification of that, which was said, v. 38. being not to be rendered thus shall he doe, &c. but, And he shall do or sacrifice in the strong holds of Mauzzim, or the Almighty, with or by the strange god, before spoken of: of whom it was said before, that he should bellow gold and silver upon it to adorn and beautifie it; now having made it a complet god, he should sacrifice unto it in the place where the true God only ought to be thus honoured. For the next words, he shall make them to rule over many, and divide the land for gain, *Hebr. in many, or many things*, and the last word is כְּבֹחֵי signifying, not gratuito, but pretio, the meaning being them, of whom it is said, v. 32. that many should cleave to him by flattery: that is, in way of flattering him, seeking to promote his abominations, as the High-priest of the Jews and many other priests did for their own worldly gain and honour; he shall make Rulers in Judea dividing the dominion thereof amongst them, as a reward of their indeavours, as *Antiochus Epiphanes* did indeed.

10. And herein tenthly, the Pope of Rome was also figured out by him, for he likewise preferreth to Cardinalships, Archbishopricks, Bishopricks, and fat benefices, those that are most eminent for promoting the Catholick Cause, as it is called; as *Bellarmino*, who for this was made a Cardinal, and *Campeius*, and *Baronius*, and many more; whereas *Bellarmino* would from hence prove, that the Pope is not Antichrist, because many that do him greatest service, have gone all their life time unrewarded; as *Ecchius*, *Goelens*, *Koffensis*, *Driedo*, *Tapperus*, *Petrus a Soto*, &c.

I answer, from some particulars, no argument cannot be drawn, he preferred very many, some he passed over, therefore he is not the man here pointed at, for what is said more of him, but that he shall make them, not all and every of them, that flatter him, to rule. It may be these men, although they laboured greatly in promoting his superstition, would not come off, and give liberally for preferments, and therefore lay neglected, for it was an old saying, *Rome omnia venalia.*

And at the end of the time the King of the South shall push at him, &c. This was fulfilled

T t t 3

V. 39.

Lyra.

Bellarm. l. 9. de Rom. Pontifice. c. 21.

V. 40.

fulfilled thus. There were in Egypt two brothers, Ptolemie Philometor and Ptolemie Physcon, who contended about the kingdom; the younger brother Physcon with the elder, both Epiphanes his sisters children, but as he loved the one, that is, the younger, and hated the elder, from whence he had his name per antiphrasin Philometor, so did their uncle Epiphanes, and came with an army into Egypt to help Physcon against Philometor; at this, Philometor being exasperated, gathereth great Forces, and hasteneth to goe against him, but is by Epiphanes overcome and expelled, and Physcon established, by which means he returned laden with great riches, not only gotten out of Egypt, but also out of Ethiopia and Lybia; and then he entered in his return into the glorious land, that is, into Judea, taking spoils, wherein he had the Edomites, Moabites, and Ammonites assistant to him, and therefore it is said that they were spared. And this was the cause, why Judas Maccabaeus fought against these peoples, and subdued and destroyed many of them.

11. And herein he was eleventhly, a type of the Pope; for he likewise takes upon him to dispose of the kingdoms of the earth, giving them to whom he will, and disposing and putting down such as he pleased. He also cometh into the glorious land, that is, the Church of Christ by his Forces doing much mischief therein, and such as adhere to him, as the Emperour of Germany and the Spaniard escape his hands.

But tidings out of the East and North shall trouble him, therefore he shall go forth with great fury to destroy: Hitherto the successe of Antiochus Epiphanes and his prevailings, now the time being come, which God had set to put an end to his rage, and to destroy him that destroyed so many, it is shewed, how this was brought about, first he suffered in his Dominions and Forces, the Persians and Partians in the North fell from him and invaded some parts of his kingdom; and Judas Maccabaeus and his brethren in the East fought and prevailed against his Captains, which were sent to subdue them. The rumour of these things coming to his ears enraged him against the Jews especially, so that in his rage he uttered most cruel threatnings, and hastened to be revenged, as is shewed, 1 Macc. 3. c. 6. 2 Macc. 9. and by Josephus. But God immediately took revenge upon him, limiting him with an incurable disease in his body, and with intolerable torments, so that he came to a sight and sense of the abominations which he had done, and of his blasphemies and murders, of which he repented, as Judas, but could find no mercy, and so he miserably dyed, even when he was hastening to Jerusalem to make it as he said, a common burying place, according to which it is said, v. 45. He shall plant the Tabernacles of his palace between the Seas, and the glorious holy Mountain, yet he shall come to his end and none shall help him: the Vulg. retaineth the Hebrew word *Apadno*, for instead of these words, of his palace, taking it for a proper name, which Cornelius a Lapide saith, is not now so called, but shall be in the dayes of the Antichrist, from that which shall then be done; as also a place of fighting a great battell in Revel. 16. called *Harmageddon*: But forsomuch as this is but conjecturall, and to hold the Antichrist yet to come is a mistake, there is no reason to take *Apadno* for any other, then as the word signifieth, his palace: He shall place the tabernacles of his palace between the Seas in the glorious holy mountain, and go even to his end; for so it is word for word Hebr. and the meaning is, that he shall be warring against Judea and Jerusalem, even to the end of his life, as the History sheweth, that he was; for tabernacles or tents are used in warre, and Kings tabernacles were more stately made then others, like palaces: wherefore this is a periphrasis of his preparation for war, hearing what Judas Maccabaeus had done against his command and captains, he prepared to goe in person, against whose coming without doubt these palace-like tents were made, although he lived not to come unto them, but fell sick by the way and dyed, which is intimated in saying, and go even to his end; for he intended to go to destroy the Jews, but he went indeed to his end, his death, as God had decreed, and therefore vow and promise now to god what he could, he could obtain no help at his hands, but was suffered to lye in his torments and so to expire in

extremum

extremum misery. And for the describing of the holy Mountain as lying between the Seas, it is so said to do, because betwixt the dead Sea of Sodom, and the Mediterranean. Some there are, that by reason of this circumstance, say that not Judea, but Persia is here meant between Euphrates and Tygris, but he saith not Rivers but Seas, and in the glorious holy Mountain, so as no country in the world is called, but in Judea and Jerusalem alone.

12. Now to apply this also as a twelfth and last thing to the Pope; he hearing of the overthrow of his Forces in Bohemia and in Belgia, and other places long agoe, was wonderfull stricken, and at the news of England, Scotland, Denmark, Swevia, &c. falling from him, and expelling his creatures the Monks and Fryers.

2. He not only was stricken at this newes, but sends out his thunderbolts of excommunication against all the Princes that favoured the reformation, adjudging them therefore to cruell destruction, as against Queen Elizabeth of England in particular, and the Duke of Saxony, to whom he threatned both the Apostolicall and the Casarean sword.

3. He fixeth the tents of his palace betwixt two Seas the Tyrrhene and Adriaticall, and that in the glorious holy Mountain, that is, the Church of Christ, as S. Paul prophesied, that Antichrist should sit in the Temple or Church of God.

Lastly, many Popes have come to miserable ends already, and it is not to be doubted, but that the last shall dye likewise at the time by God appointed, and then there shall be an end put to his antichristian tyranny, as there was to that of Antiochus, after he had reigned 12 years, as I have shewed in my Continuation of the History before mentioned, in three and an half of which, he raged most against the Jews and their religion, but destroyed thousands of them two years before that.

For the Popes that dyed miserably, Polanus makes a catalogue of them thus, *Sabinianus* had a vision of Gregory 1. appearing to him, and threatning him with death, because he decreed to burn his books; with this he being terrified, soon after dyed. Boniface 3. who obtained with great cost and infamy of Phocas the principality of the Church of Rome, lived solitarily and pensively after this, and before the end of one year dyed miserably. Leo 3. being taken and beaten by the people of Rome rising against him, stole away into France, but through vexation of his disgrace and weariness of his long travell, coming thither he soon dyed, when he had setten but 20 months. Lande was strangled by him, that was afterwards John 11. Silvester 13. a Necromancer, was torn in pieces and carryed away by the Devill, when he was saying Masse. John 13. was thrust through being taken in adultery. John 15. had his eyes put out by Boniface 7. and after this was famished to death in the Castle of S. Angelo. Boniface 7. dyed suddenly after he had a little while been in his pontificality, then he was drawn about the streets of Rome by horses, and pierced with spears by the Citizens. Benedict 5. and Benedict 6. were both strangled. Sixe Popes were by Hildebrand taken away by poison to make way for himself to the Popedom. Gregory 7. who was against Henry 4. was by him taken and deposed, and banished into a barren part of Apulia, dyed there in great disgrace and hatred of all men. Victor 3. was poisoned by a sub-deacon in taking the Masse. Paschalis 2. also, Adrian 4. Gregory 9. Boniface 8. Paul 2. Clement 5. Alexander 6. Leo 10. Paul 3. Julius 3. Pius 5. Urbanus 7. Gregory 14. and Innocent 9. came to evil ends.

Now having seen the Image of Antiochus in the Pope, in all his lineaments and parts, who can doubt, but that he is the Antichrist whom the Lord figured out by him, and therefore so punctually and fully setteth him forth more then any other Syrian King? If it be objected, Antiochus was a King, and therefore no fit type of the Pope no King, but a Bishop. Sol. The Pope wants nothing but the name of a King, being indeed greater and of more power then any King, and the Antichrist by the content of all men is set forth by a woman, a whore Revel. 17. although he be a man. Object. 2. Antiochus was but

2 Thess. 2.

Polanus. Fasciculus temporum.

Naucler.

Fasciculus temporum.

one

one man, and his time of raging against the Church but short, only a certain number of days. So it is Daniels manner, or the angels rather, that talked with Daniel, by dayes to set forth years, as chap. 9. by 70 weekes so many times 7 years, and therefore the dayes of Antiochus Epiphanes his rage may well set forth in his antitype Antichrist to many years. Now one question only remaineth which may be moved about subjects rising in armes against their Sovereign being a tyrant, because Mattathias and his sons did thus, and this was one of the rumours, that troubled Antiochus the King, and these are numbered amongst the faithfull and their exploits, commended Lcb. 11. and therefore their taking of armes to deliver themselves and the house of God from tyranny justified. *Ans.* Although Antiochus were their king, yet he did clean contrary to the office of a King, at his first coming amongst the Jews without any cause murdering so many thousands, then taking upon him above God, and altering his Laws, and prophaning his Temple. And this is seldome the case of any people in respect of their King, and therefore this can be no ground for subjects to arm against their king, unless their case be in every respect like this of the Jews in the time of this tyrant. *Polanus* holdeth, that if the King be a tyrant they may by interior Magistrate be armed to defend themselves against him, but neither he nor *Pareus*, that held the same, nor any other of the reformed Religion ever held it justifiable to proceed so farre in opposing the Kings tyranny, as for this condemne and cut him off, as another man, a murderer, or otherwise guilty of capital offences.

Note. Lastly, in this whole prophesie touching Antiochus men like unto him are pointed at, and their destiny is read, if any man by flattery and deceitfull means cometh to power, or having attained power is unsatiable through the ambitiousness of his minde, or abuseth his power against the servants of God, the worship or house of God, to cruelty or rapine, or to the altering of good laws grounded upon the Law of God, or to be lifted up in pride, let him think, that he is in Antiochus threatened with a miserable end. His rise out of the dust to sit with Princes, his good successe in all his undertakings, and the increase of his wealth and Dominion, if he bee such an one, are no arguments of Gods favour towards him, but a lifting of him up as it were, for a time on high, that he might take the greater fall, the fattening of him up, that his body being filled with ill humours may break out into diseases most tormenting and incurable, and the using of him but as a rod in his indignation to chastise his people provoking him to anger, being afterwards to be cast into the fire. The time shall certainly come when the good successe of such shall be turned into evill, and joy for overcoming into sorrow for being overcome, and his greater forces being shamefully beaten and put to flight before lesser. He that is wise will consider this, and not argue from his successe in an unwarranted way time after time, that his cause is good, and it shall never happen otherwise unto him, but measure the goodnesse of his cause by the true rule of the Word, which only can justifie their actions, and not either their good intentions or successe in their undertakings.

CHAP. XII.

V. 1.

And at that time Michael shall stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that time, and at that time thy people shall be delivered, every one that shall be found written in the Book. After the prophesie touching Antiochus Epiphanes, and his rage against the people of God, and miserable end, to which God in his just judgement brought him therefore, here followeth an amplification of the same for the arming of the servants of God with patience to bear their sufferings under him, and to comfort them by declaring Michael their Prince his victory over the devill and his lims and first-born Antiochus and their deliverance

deliverance, he being destroyed, and joyfull resurrection to follow to everlasting glory. Touching this Michael, held by some to be Christ, by others the chief and captain of the good angels, amongst whom and their armies there is doubtlesse an order, as well as amongst men in their warfaring, one being *Generalissimo* over the rest, I have spoken before, chap. 10. 21. wherein I assent rather to these last, and thereof give my reason, and *Basil* saith, *Michael est angelicarum capitarum dux*. Now in saying, that he shall stand up for thy people, he meaneth, that it should plainly appear, that he stood for them, when the forces of that tyrant should be routed by *Judas Maccabeus*, and thereupon he stricken with extreme grief causing his deadly sicknesse and death therefore. He stood for them before, as is shewed chap. 10. but was hindered by the Prince of Persia, their sins being the cause, but now he stood and prevailed for their deliverance by his death, by whom they had suffered more then ever they had done, since they were a Nation, as is shewed in these words, *there shall be a time of trouble, such as never was since there was a Nation*, whereby is not meant trouble to come after the cutting off of Antiochus, but the trouble in his time touched upon before, chap. 11. 33. 38. and here amplified by comparing it with all their troubles past, then any of which it was greater, viz. then their troubles in Egypt under Pharaoh, their troubles in the interins of Judges, and when their City was burnt and destroyed, and they were carried captive by *Nebuchadnezzar*. If it be said, this seemeth not to be true, because under *Nebuchadnezzar* they suffered both more and a far longer time, as *Lysa* reasoneth, who will not therefore have this understood of Antiochus, but only of the Antichrist to come. But *Polanus* herein saith better, that the sufferings of the Jews under Antiochus were greater then ever, because at other times the tyrants, that prevailed over them, afflicted and put them to suffering only in their bodies and estates, but medled not with their religion, to overthrow that, and this was far more grievous, then all such sufferings. Yet this is not spoken without relation to the Antichrist, as appeareth in that presently after followeth the prophesie of the resurrection of the dead, which is not, till after Antichrist be destroyed. Note hence, that as God in wrath against sinne leaveth his own people to extreme sufferings in this world, so he alwayes graciously provideth for their deliverance, neither doth he keep them long under. And againe note, that in time of oppression by war and danger, the host of good angels standeth for the people of God, and therefore there is no cause to fear, but that in Gods good time the battles that are fought shall goe on their side, although they goe sometime against them. Lastly, to suffer in religion, the course of that being perverted, and violence offered to force men therefrom, is of all troubles and sufferings the greatest to those that are conscionable professors thereof. And if any passe not for such sufferings, it argueth that they are spiritually dead yet, and without all life of grace, as weathercocks turned about with every winde of Doctrine, and wofull is the case of those that stirre up such troubles, for both the people of God over a while shall be delivered from their tyranny, and look what torments they have put others to, through the justice of God shall befall them, till they come in misery to their end.

For the last words of this verse, *that shall be found written in the book*, see the like *Revel. 20. 25.* for casting those that are not written in the book of life into the fire, whereby as is there shewed, the reprobate and such as are not elected, we meant, and at last this should make men desperate, as thinking all the cause of their election or reprobation to lye in Gods writing, or not writing them down in his book, the Apostle sheweth who are such, saying, if any man purgeth himselfe he shall be an elect vessel of honour. Now the promise of deliverance is made to those only, some of them dying in persecution are delivered, yet in their soules, and some preserved in life, but in an afflicted condition, are in Gods good time againe set free herefrom. So that cessation of troubles is nothing to reprobates, who are of a base life and conversation and lay not religion to heart, but are time-servers, they have no part or share in it, but only conscionable

Lysa.

Note.

2 Tim. 2. 11.

Note.

Lyra.

fictionable professors of the truth, to whom also soly the comfort of the future resurrection belongeth, as followeth, vers. 2. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, &c.* Porphyrius saith Lyra, by those that sleepe in the dust understandeth such as fled and hid themselves from the rage of Antiochus in caves and dens of the earth, but he being dead, they were bold to come forth again. But this cannot stand, 1. Because they that did so did all doubtlesse abhor from his wicked wayes, and therefore none of them came forth to contempt, or shall, this very hiding of themselves, declaring them to be faithfull, as is intimated Heb. 11. 2. Because the awaking here spoken of is not to come forth and to have comfort in this world for a time again after great sufferings by being temporally delivered, but everlastingly. But if the generall resurrection of the dead be meant, which shall be at the day of judgement, why doth he say *many* and not rather *all*? To this Polanus answereth well, that the word *many* here is put for *all*, as *many* and *all* are promiscuously used, Rom. 5. 17, 18. but *many* is the word here used, implying a distinction in the Hebrew, as the accent Zakeph gadol put to it sheweth. The meaning then is, that as many shall dye in times of persecutions, so the time shall come, that those many shall rise again, of whom only because it can be said properly, that they *awake*, it is here said, *many of them that sleepe in the dust shall awake*. For the rising again of the wicked is not a waking, but a coming forth, as it were, through a terrifying sound full of fear and horreur, to judgement, to which they shall be most unwilling, as counting it better alwayes to lye in the dust of rottenesse, then thus to be forced out to the increase of their horreur. For he waketh onely out of his sleepe, that having slept enough heareth now some Cock crowing or bird singing and cheerfully as well refreshed openeth his eyes and slepeth no more, and so doe the righteous at the last day, the Trumpet sound or the voice of the Son of man uttered shall awaken them as a gentle calling of them up to take a prize, but for the wicked they shall be startled, as at the founding of an alarm of the enemy, whose piercing darts they know no meanes to escape. And that it might be thought, that many onely and not all shall then rise againe, it is added, *some to everlasting life, some to everlasting shame and contempt*, as if hee had said, *many* that fell asleep in the Lord, when they suffered for him, or otherwise departed in the true faith, shall awake and come forth to their everlasting comfort; but it is to be understood, that the wicked who dyed in their sinnes shall not then be suffered to lye still in the prisons of their graves, but shall by a terrifying sound bee made to come out of their endlesse confusion. And therefore to put this out of doubt against those that say, the wicked shall not rise at all, our Lord saith, *All that are in the graves shall heare the voice of the Sonne of man and come forth, &c.* and Rev. 20. *All both great and small, yea this text is plain for it, for who are the some, that are adjudged to everlasting shame and contempt but the wicked and reprobates?*

Ioh. 5. 29.

V. 3.

And they that be wise shall shine as the brightness of the Firmament, and they that turne many to righteousness as the starres. Here it is shewed, in what a glorious estate the Elect shall be in the life to come, how greatly so ever they beabased in this life, and in saying, *they that turne many*, he alludeth to that, chap. 11. 33. *they that understand shall instruct many*, for who are the wise, that turn others, but those that understand and instruct many? And who are they, but such as Mattathias and Judas Maccabeus and his brethren; that taught the Law of God both in doctrine and life, abhorring themselves from doing contrary, yea being leaders to others in suffering for the truth, as chap. 11. 33. where after that hee had spoken of the intelligent instruct many, he saith, yet they were slaine by the sword and flame, &c. wherefore here is shewed in what an high degree of glory the faithfull Ministers of the Word shall be, that stand to their owne doctrine, which they received from God, to the death for the encouragement of us all against the malignities and contempt of the wicked world,

Note.

world, that neither for feare of dangers nor hope of reward we may ever get from this our duty but persist in it to our lives end. And this is a ground of that tenet touching the degrees of heavenly glory. But when the wise and such as turne others are spoken of, the faithfull of any calling are not excluded from having a part in this glory, but onely more eminency of glory is promised to instructors and converters, Heb. for turning many to righteousness, it is justifying many or making many just, which is done, when by the teaching and examples of faithfull Pastours many are converted, for in what instant one is converted hee is justified, and the Preacher being the instrument hereof is said to justifie, as St. Paul telleth Timothy, that by continuing in doctrine, exhortation and prayer, hee shall both save himselfe and those that heare him, for properly God onely justifieth by forgiving sinnes, man onely instrumentally when by his preaching a sinner is converted, and by vertue of the office committed unto him, he is absolved from his sinne.

But thou (O Daniel) shut up the Booke and seale the words even till the end, many shall runne to and fro, and knowledge shall be increased. Here it may be demanded, must the Booke wherein Daniel wrote these things, be shut up and sealed to the end? if so, to what purpose were they revealed and written? Sol. It is not meant, that hee should doe so, but thus shut and seale it in a figure, to shew first the obscurities of these Prophecies, 2. The certainty. 3. That it should be a very long time, before that they should have a full end. For so the Ancients, saith Pierius, made a sealed Booke an hieroglyphick of Antiquity. And the Egyptians painted Sphinxes upon the doores of their Temples, to shew the mysticall things lying hid therein. For Sphinx, as Pierius saith, was a monster which had the head and hands of a woman, the voice of a man, the paws of a Lion, the wings of a bird, the body of a Dogge, and the taile of a Dragon, and hee stayed men as they passed putting darke questions and riddles to them. For the running of many to and fro, and the increase of knowledge, the meaning is, that these Prophecies shall be diversly scanned and expounded by divers, but time must help to the true understanding hereof when they are accomplished, as Irenaeus saith, Every prophesie before it is accomplished is a riddle, but being accomplished, it is plainly understood. When Antiochus had run his race, that touching him was understood, but as a Booke shut and sealed before, and that in the same Prophecie touching Antichrist was as a sealed Booke in the times of the ancient Fathers under the New Testament, but since, it is, as wee conceive, made manifest to concerne the Pope, and so knowledge is now increased more, and shall be in the Revelations of John to the end of the World. Therefore let no man say, are yee wiser then the ancient Fathers, who are but as it were of yesterday? and therefore give little credit to any new interpretation brought by modern writers, and yet let none upon this ground be too credulous neither, but see good reason first, before that any sense brought bee received as a new light, by which too many are led in these dayes, lest it prove but a light to lead into a pit, as Ignatius doth. For the certaintie of these Prophecies hereby intimated, that whereunto seales are set are certaine, and hereby knowne to come from him, whose seale it is, or commands it to be set to, so this to be the Lords, and therefore to be by all men beleaved without any doubting or scruplemaking about it.

Hitherto the consolation of the faithfull against all their sufferings by that cruell tyrant Antiochus Epiphanes in respect of the happy issue of their grievous sufferings. Now because an appointed time, and the time of the end had beene spoken of, but this end was yet unknowne, two Angels are brought in inquiring of the man clothed in linnen spoken of chap. 10. 3. how long it should be to the end of these wonders, and hee answered by swearing for further confirmation, lifting up his right hand and his left to heaven, that it should bee for a time, times, and a part; when

Tim. 4. 16.
Rom. 8.

V. 4.

Pierius Hierog. 47.

Hierogly.

Irenaeus

Nuc.

V. 9. 6.

V. 7.

hee shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled. The Angells appeare, and are heard to enquire of the Son of God, to shew their sollicitude for the good of the faithfull and their deliverance out of danger, as being ministring spirits sent out for their good. And whereas commonly in swearing by him that liveth for ever the right hand onely is lifted up, hee now listeth up both his right hand and his left, because two Angels stood one on the one side of the river and the other on the other, as having respect to them both together from the place where hee stood, which was upon the waters, arguing his power over peoples set forth often by waters; see the like, Revel. 10. 5, 6. For these words, a time, and times, and halfe or part: see before chap. 7. 25. This is reckoned by *Polanus* three yeares and ten dayes, because it is not said halfe, but part. And by the history, 1 Maccab. 1. 57. and chap. 4. 52. the abomination making desolate before spoken was set up in the Temple, Anno 145. of the reigne of the Seleucians, the 15. of the moneth Chysleu, but Anno 148. the 29 day of the same moneth the Temple was againe purged and the Altar of the Lord set up againe by *Judas Maccabeus*. And whereas vers. 11. 12. it is said, from the time of taking away the daily Sacrifice, and the setting up of the abomination making desolate 1290 dayes, and blessed is he that attaineth to 1335 dayes. Before in chap. 8. 14. the time is said to bee 2300 dayes. To these things he saith, that by these divers numbers are denoted other blessed events following after the purging of the Temple, for that being done at the end of three yeares and ten dayes divers Nations neare, as the *Edomites*, *Ammonites*, and *Mabites* had indignation at it and fought against the Jews, thinking to root Israel quite out, but *Judas* went against them, and then his brethren obtaining great victories over them, which was done in 80 dayes more, and *Antiochus* his Forces after this being overthrowne, he sickened, as was before said, and miserably dyed at the end of 45 dayes more, and then the comfort of the Jews was compleat, and it might well bee counted a blessed time indeed, because then they were put out of danger, which if hee had lived they could never have bene, so variable and inconstant hee was in his wayes. And this may satisfie touching *Antiochus Epiphanes*, and the end of troubles by him. But whereas hee alleadgeth that passage chap. 8. 14. of 2300 dayes, I have already shewed, how it is to bee understood, and that the time, times and part, chap. 7. 25. are plainly spoken of the Antichrist, and not as prefigured in *Antiochus*. Yet hee is made a figure of him, chap. 11. and here againe in the time, times and part or halfe a time, three yeares and an halfe, although the dayes here spoken of bee peculiar to *Antiochus* and cannot be applied to Antichrist, whose dayes extend not to so many, but 1260. where his time is spoken of three wayes. 1. Time, times, and halfe a time. 2. 1260 dayes. 3. By 42 moneths, which are all one. For the last words, when hee shall have accomplished to scatter the power, Heb. the hand of the holy people, that is, when *Antiochus* by hot persecution shall fray away and make to flee from Jerusalem the godly Jewes, the end so often before spoken of shall soone follow of destruction to him, and deliverance to them. So when Antichrist shall have fulfilled his scattering of the flock of Christs sheepe, his end shall draw neare, the time and times and halfe time here set being expired.

V. 8.

Then I heard but understood not, and I said, (O my Lord) what shall be the end of these things? Hereby *Daniel* meaneth, that hee heard him say, a time, and times, and part. But what hee meant hereby hee knew not, intimating a desire that hee had to be further informed hereabout. Whence note that even Prophets understood not some things, that were shewed unto them without a further light given them thereinto by him that knoweth all secrets, and therefore wee much lesse, which ingenuity made *Daniel* to acknowledge, but pride contrariwise maketh men now in their owne opinion ignorant of nothing. But *Paul* as *Daniel* confesseth, wee know but in part, and saith, if any man thinketh that hee knoweth any thing hee knoweth nothing yet as hee ought to know.

1 Cor. 13.

1 Cor. 8. 2.

Note.

know, that is, if he thinketh so highly of himselfe, that hee knoweth any thing, and that nothing is so obicure, but hee understands it, hee is void of all true understanding, the first point whereof is with *Daniel* to know and acknowledge our owne ignorance, that in humility wee may seeke to God to enlighten us, who giveth wisdom to all that aske and upbraideth no man.

Jam. 1. 5.

Then hee answered mee, Goe thy way *Daniel*, for the words are closed up and sealed to the time of the end, that is, inquire no further into this matter, Let it suffice thee to have had so much revealed unto thee, as I have already shewed thee, and without troubling thy minde any further, then hath bene revealed, goe to thy grave in peace, for no more of these mysteries shall be understood till that the things prophesied of begin to be accomplished, untill which time they shall remaine closed and sealed up, as was said before, wherein an item is given to us to rest satisfied with that knowledge, which God hath bene pleased to reveale unto us in his Word, and not to be inquisitive into such things, as he hath shut up yet from our understanding, as his great secrets, according to that of *Moses*, The secret things of the Lord belong to the Lord, but the revealed to us and to our children.

Deut. 29. 29.

And many shall be purified and made white and tryed. Here is the effect of sufferings in the elect, who were before set forth by the name of many that should wake out of the dust, vers. 2. and the blessed effect of their sufferings is set forth by three comparisons or similitudes, as chap. 11. 35. First of purging, as a winnower purgeth the chaffe and dust from the wheat. 2. Of whitening, as the Fuller whiteth a piece of cloth, not leaving any spots therein. 3. Of trying, as the refiner dealeth with gold and silver, putting them into the furnace of fire, till all the drosse be burnt away, and the pure metall onely remaineth. So that there is cause rather of joy for tribulations, as is said, Rom. 5. for the good wrought to our souls hereby, then of sorrow. But the wicked shall doe wickedly, and none of them shall understand, but the wise shall understand: when the elect are purified, whitened and tryed by sufferings, yet reprobates shall not but doe wickedly still, and gather more chaffe, spots shall asperse them more, and they shall be more drosse by sinne even being put into the fire of adversity, and enduring the sulling mill and hard winnowing; and by reason of their being so desperately set upon sinning, they shall not understand, when these propheties are fulfilled, but through Gods just judgement upon them for the love of unrighteousnesse, they shall be so darkened in their understandings; that they shall runne blindly on after Antichrist, till they come with him to everlasting perdition, but the wise shall understand, and see well what was set forth hereby to abhorre from him and his superstitions for feare of coming into the like danger. It is vaine then for the wicked to enquire into the knowledge of divine Mysteries, for as hard knowledge and profound is not for fooles, but for the wise, so the knowledge of the things of God is not for the wicked and disobedient, but for the obedient.

Note.

Note.

From the taking away of the daily sacrifice &c. shall be 1290 dayes. Upon this *Bellarmine* argueth, that the Pope cannot be Antichrist, because that hee takes not away, but upholds the sacrifice of the Masse, neither doth hee set up any abomination, or abominable heathen idoll. To the first of these *Polanus* answereth, that in Hebrew there is no sacrifice spoken of, but onely worship, continuall, whereunto the word worship may be joined as well as Sacrifice, so that he may be Antichrist, that upholdeth that pretended sacrifice, but causeth the continuall spirituall worship of God to cease, which is the sacrifice of praise and prayer comming from the Spirit, and not the performing of a service without understanding in an unknowne tongue: And indeed besides the sacrifice of praise and mortification of our members upon earth, and almes, there is no sacrifice of a Christian spoken of in all the Word of God: For the next, whereas hee denyeth the Images set up in Churches to be an abomination, because they are not heathen idolls, neither

V. 11. *Bellarmin.**Polanus.*

Rom. 12.

Heb. 13. 15, 16.

U u u is

August. de fide
& Symbolis. 7.

is the worship of *Latreia*, but onely of *Douleia* given unto them. *Polanus* answereth, that the very setting up of an image in the Church of God is an abomination, and censured by *Augustine* who saith, it is wickednesse for a Christian to place an Image in the house of God. But there is at Rome in the house of Peter in the Vatican an Image of *Jupiter Capitolinus*, onely for a thunderbolt hee hath keys in his hands, but his curled hair different from all other Images of Peter, which be commonly bald, sheweth, that it is not his but *Jupiters*, and so the same abomination, that is here spoken of. And for the distinction of *Douleia* and *Latreia*, it is vaine, as appeareth *Matth. 4.* and from many passages of the ancient Fathers, who commonly teach that *Douleia* is to be given to God onely, as I have shewed eliewhere.

V. 12.

Hieron.
Theodoret.

Blessed is hee that attaineth to 1335 dayes. This also is by *Bellarmino* turned into another argument, that the Pope cannot be Antichrist, because that hee having reigned but 1290 dayes, in 45 dayes more the finall glorification of the elect shall follow: for so both *Jerome* and *Theodoret* understand the blessednesse here spoken of, and not of the Jewes, *Antiochus* being dead, which exposition came from *Porphyrius*, and yet might have stood, saith *Jerome*, if the Temples defilement had continued three yeares and an halfe, and not three onely. But as hath been already shewed, it is not said halfe, but part, that is tenue dayes, and therefore although it came from *Porphyrius* it may well stand, and holdeth not being applied to Antichrist. If it be granted according to the dayes here spoken of, that the day of judgement shall follow Antichrists destruction, the very day might be known, which our Lord denyeth. *Mat. 24. 36.*

V. 13.

But goe thy way to the end: that is, thou shalt depart hence before the accomplishment of these things, and at the end of dayes, that is, of this world, thou shalt stand in thy lot, that is, have the reward of a faithfull Prophet, in meditating upon which be comforted.

THE

THE BOOKE OF THE SMALL PROPHETS.



OR the time when each of them wrote, I have said enough in my Preface upon *Isaiab*, and generally for the scope of all the Prophets writings. So that nothing remaineth to be spoken here by way of Preface, But 1. Of the title given to these all together, the smaller Prophets, *Prophetae minores*, by the Vulg. Lat. and Septuagint, not because their writings are lesse divine then the greater, but because so little hath been written by them severally in comparison of *Esay*, *Jeremy*, and *Ezekiel*, that, as some have noted, they have not all together so many verses as *Isaiab* alone. For touching *Daniel*, although he were a Prophet also, and a famous one, yet he is not by the Hebrews placed among the Prophets, but the *Hagiographa*. And whereas each of the other Prophets hath a Booke by himself, these have been put alwayes into one, being otherwise in danger to perish if they went severally.

2. Touching the places where these Prophets were employed to teach; *Calvin* noteth, that *Hosea* and *Amos* prophesied to the Kingdom of *Israel*, that fell away to Idolatry in *Jeroboams* dayes, who made the golden Calves, from which foul sin notwithstanding they never departed, till that Kingdom was ruined by the Assyrians. *Micah*, as also *Isaiab*, prophesied to the Kingdom of *Judah*, which also fell to Idolatry in *Rechoboams* time, soon after the division of *Israel* into two, and specially in *Ahaz* his time, and in the time of *Manasseh*, *Zedekiah*, and the other sons of *Josiah*, till that Kingdome was also ruined by the Babylonians. But *Micah* and *Isaiab* did not alone prophesie to *Judah*, but *Iel* also, as may be gathered *ch. 2.* and *Habacckuk*, see *ch. 1. 8.* and *Zephaniab*, as for *Haggai*, *Zechariab*, and *Malachi*, they prophesied to them after their return from *Babylon*. *Obadiab* to *Edom*, to *Nineveh* first *Jonah*, then divers yeares after, *Nahum*.

3. Their names are all significative, *Hosea* salvation, *Ioel* beginning, *Amos* plucked away, *Obadiab* a servant of the Lord, *Jonah* a Dove, *Micah* humility, *Nahum* consolation, *Habacckuk* wrestling, *Zephaniab* the hidden one of the Lord, *Haggai* solemne, *Zechariab* the remembrance of the Lord, *Malachi* my Angel: so Hieron.

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4. It

Calvin.

Hieron.